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INTRODUCTORY HANDBOOK

OF THE

YAO LANGUAGE.

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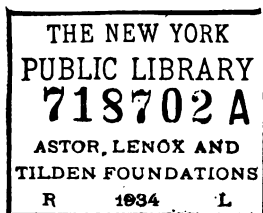
BY THE REV.
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EAST CENTRAL AFRICA.



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1889.

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ROY W. B.
CLUB
WASH.

PREFACE.

THE following pages contain the result of five years' study of the Yao tongue. The outlines so admirably drawn by Bishop Steere, in his "Collections for a Handbook of the Yao Language," have been filled in, and the principal features in the structure of the language have now been reduced to systematic form.

The Yao tongue was first presented to the student in the vocabularies of Salt. He was followed by Krapf, and afterwards by Koelle in the "Polyglotta Africana," who each give lists of words which they believed to be spoken by the Yao tribe. Bleek also, in his edition of "The Languages of Mozambique," gives a limited vocabulary. But, with these exceptions, nothing was known of the language till, in 1871, Bishop Steere increased his magnificent linguistic gifts to Africa by the publication of the "Collections." From the Yao boys in the mission schools at Zanzibar he made his first acquaintance

with their mother-tongue. Afterwards a Yao freed-man, who knew Swahili also, enabled him to test and correct the knowledge he had obtained from other sources. The result of his researches he published in 1871.

In 1876 the mission of the Church of Scotland in East Africa was first started at Blantyre, on the Shire Hills. There the members of the mission found themselves in the midst of a branch of the Yao tribe which had come from the country round Mangoche Hill, and had settled in that district, from which they had first expelled the original Mang'anja possessors. In 1878 the Rev. Duff Macdonald, B.D., was appointed head of the mission, and before his retirement in 1881 he was enabled to publish a selection of Scripture passages in Yao, together with a small collection of native stories for use in the mission schools.

These, together with Bishop Steere's work, formed the whole literature of the subject when I joined the staff of the mission in 1883. With the aid of Walani, one of the mission boys, I was enabled to make use of these materials and to extend the knowledge of the grammar and structure of the language. I availed myself largely of native "literature," in the shape of legends and folk-lore stories, which almost every native is familiar with. Many of these I wrote down from the lips of different individuals, and in this way enlarged my vocabulary and my knowledge of grammatical forms and idioms. No

better material for acquiring an insight into the genius of any African language could be found than these native stories. In them we see the language as the native speaks it, and not as he adapts it to any foreign idioms or expressions he may have picked up. A raw native from the "bush," who has never been in contact with Europeans, is by far the best guide in the study of a native language, as he usually speaks it in its purity. Natives who have been under tuition are very apt to adopt the expressions and phraseology of their teachers, and thus often to make sad havoc of the pure idiom of their mother-tongue.

From these sources the following pages have been compiled. Simultaneously with their completion there have been issued from the press of the British and Foreign Bible Society translations of the Gospels and the Acts of the Apostles in the Yao language.

I must acknowledge my indebtedness to Mr. John Buchanan, head of the firm of Buchanan Brothers, planters, Zomba, H.B.M. Acting-Consul for Nyasa, who gave me copious additions to the vocabulary, and at various times has made valued suggestions regarding many points in these pages. To the Rev. Duff Macdonald, B.D., late of Blantyre, minister of South Dalziel parish, I also must ascribe my thanks for his generous assistance in correcting the proof-sheets of this work.

The compilation of this grammar and vocabulary has been the work of intervals, in the midst of the

varied occupations of a missionary's life in Africa. It is put forth as a contribution to the knowledge of a linguistic field that every year is growing wider and wider with the progress of Central African missions. It is intended more especially as an aid to my fellow-workers in acquiring the language of the people about them, and, I trust, may in this way assist in extending the kingdom of our Blessed Master.

ALEXANDER HETHERWICK.

ABERDEEN,
Easter, 1889.

INTRODUCTION.

THE Yao tribe, whose language is described in the following pages, inhabits the lofty tableland lying between Lake Nyasa and the coast. The region over which it is spoken extends from near the coast on the east to the eastern shore of Lake Nyasa on the west, and from the latitude of the Rovuma sources on the north to the Lujenda river on the south. Lately, however, a large district in the centre of this region has been devastated by the ravages of the Magwangwara, a powerful raiding tribe, whose home lies to the north of the Rovuma river. Isolated villages and districts where the language is spoken are to be found on the western shore of Lake Nyasa and in the country lying interior to it. About 1860 one branch of the tribe forced its way down into the Shirè Hills, where now the mission stations of the Church of Scotland are situated, while another smaller offshoot established itself east of Mount Mlanji, on the trade route to the coast at Quillimane.

The name of the tribe appears under various forms in the record of African discovery—Wahiau, Waio, Hiau, Veiao, Adsawa, Adşóua, Mudsau, Mujao, Ajawa, Achawa, Wayao. This last is the form in which the people speak of themselves, while Ku-Yao or Kwi-Yao is the name applied to their country, and Chi-Yao to their language. By the name Ajawa or Achawa they are known to the river people, and by this name we find them alluded to in Livingstone's book on the "Zambesi and its Tributaries."

The Wa-Yao, or, to drop the prefix, which is the sign of personality, the Yao, are an agricultural people. They have no cattle, and only a limited number of sheep or goats. In their original home there were no large rivers or lakes, hence their language is poor in the nomenclature of objects of river life. Most of the names of fishing implements they have borrowed from the Mang'anja, their nearest river neighbours. Their agricultural methods are of a very rude type—just such as one would expect in a people living in a country where the soil is poor, where the cultivator has no fixity of tenure, and where large tracts of virgin soil lie ready to hand. Their habits and customs will be found admirably described in "Africana," by the Rev. Duff Macdonald, B.D., and in "The Shire Highlands as Mission and Colony," by Mr. John Buchanan, planter, Zomba.

Lying within easy reach of the coast, the terri-

tory inhabited by the Yaos has always been a favourite hunting-ground of the slave-trader. The tribe supplies large numbers of porters to make up the caravans that start from the coast for the lake regions of the continent. Thus the people have for long been, and are still, under the influence of Arab and Swahili ivory and slave traders. Hence the existence of a wider world and of a higher civilization has long been known to them, and many new ideas have permeated the old native life. A few additions have been made to their vocabulary from the Swahili language of the coast; but traces of this influence are to be found only in the districts most frequented by the coast trader.

The Yao has a fondness for travel. Almost every young man has made one or more journeys to the coast, while some are described as *lwendolwendope*, wanderers. The different branches of the tribe have in this way been frequently brought in contact with each other, and we find but few instances of dialectic variety. Such as do occur lie chiefly in accent or idiom: there are no traces of variety of grammatical structure. Five different divisions have been pointed out, corresponding to the different branches of the tribe: (1) the Amakale, near the sources of the Rovuma; (2) the Mwembe people, near Mataka's Town; (3) the Masaninga, near the south end of Nyasa; (4) the Machinga, on Mounts Chikala and Zomba; (5) and the Mangoche, in the neighbourhood of Blantyre.

The language is classed by Cust in the southern sub-branch of the great group of languages, to which the name Bantu has been applied; but the division of this great family into its various branches has never yet been satisfactorily accomplished, nor can this be done till the characteristics of each language have been more fully ascertained. Yao must be classed in the same group to which Swahili belongs, and has more affinity with this group than with the great Zambesi-Nyasa group, which lie immediately to the westward of it. Its nearest relation is the language of a small tribe lying between the Yaos and the Swahili, called the Makonde. Geographically speaking, its neighbours may be described as follows: on the east the Swahili and Makonde; on the north the Magwangwara, a Zulu-speaking race; on the west the lake people, called Mang'anja, or Wa-Nyanja; and on the south the Makua, or Lomwe.

Several characteristics at once arrest the attention of the student.

The excessive number of euphonic changes is at first a source of difficulty. No harsh combinations of consonants is allowed; the one or the other is modified so that the articulation of the sounds may be made as easy as possible. Of two consonants in combination one must always be a nasal, while the nasal *n* causes extensive modification in the sounds combined with it. The result of such changes is that a peculiar softness is given to the

language, causing it to stand in its relation to the neighbouring languages of the Bantu group, as Italian stands to its European neighbours. From the same cause, also, words are so modified in the process of grammatical construction as to be almost unrecognizable by a beginner. Thus from *kuleka*, "to leave," we have *ndesile*, "I have left;" where the *e* alone remains of all the letters in the simple stem. Again, from *kupa*, to give, we have *ambele*, he gave me; where not a single letter of the original has been retained. Such changes are at first exceedingly puzzling to a foreigner.

In addition to these euphonic changes, the Yao verb presents also a variety of terminal modifications that is seen in none of its neighbours of the same language-group. Thus, in forming the past tenses, we have such changes as *kagwile* from *kagula*, *tasile* from *taga*, *weni* from *wona*, etc. The rules laid down in the Grammar are a sufficient guide in determining the formation of the past tenses; yet, as Bishop Steere well remarks, "such changes are more easily felt than described." In Part II., for the convenience of the learner, the past tense of most of the verbs is appended to the simple form.

Like the others of the East African languages, Yao is exceedingly vivid in its descriptive and demonstrative application. The speaker seems to look upon every scene or incident as present to his eye, and every successive detail is depicted as if it were passing in a show before him. Hence the use of the

demonstrative pronoun is more frequent in Yao than in English, and hence, too, a peculiar construction of the infinitive, which reduces all actions, past or future, to the present time. A native has been heard to say, *Aji nguo 'ji ja cheni ajiji?* "Whose cloth is this?" where the demonstrative *'ji* occurs four times, where "this" in English occurs but once. The simple demonstrative in Yao appears under ten different forms, divided into three different classes, according to the situation of the object indicated. The pitch of the voice also modifies the distance, so that whether present or absent, near or distant, the object is distinctly presented to the listener's mind.

In the following chapters, the chief characteristics of the language are unfolded, and the principal laws that guide its structure are explained. As far as possible, examples are given of every form of construction explained in the text.

Part II. contains the Yao-English vocabulary. It is necessarily far from being complete at the present stage of the study of the language. Words were daily being added, and it is only after several further years of acquaintance with the people that anything like a complete dictionary of their language can be attempted. The present list of words will form a contribution to such an undertaking.

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INTRODUCTORY HANDBOOK

OF THE

YAO LANGUAGE.



CHAPTER I.

SOUNDS AND SOUND-MODIFICATIONS.

1. *The Alphabet.*

THE sounds of the Yao language may all be represented by the letters of the Roman alphabet ; those in use being the five vowels, *a, e, i, o, u*, the fourteen consonants, *b, d, f, g, j, k, l* or *r, m, n, p, s, t, w, y*, together with three compound consonants, *ch, ng'*, and *ny*.

Vowels.—The vowels are pronounced as in Italian.

A has the sound of *a* in *father* ; in certain cases, however, somewhat opener and flatter. The vowel may be long or short.

E has the sound of *e* in *there*. A closer modification is sometimes heard, the pitch of the voice being lower.

If in combination *k* or *g* is followed by *e*, the *k* or *g* becomes *ch* or *j*.

I has the sound of *ee* in *keep*. In a very few
YAO. B

instances the sound approaches more to that of the *i* in *sick*.

O has always the open sound of *o* in *door*, never the *o* of *only*.

U has the sound of *oo* in *moon*. Followed by another vowel, the *u* becomes *w*.

NOTE.—There are no diphthongs in Yao. The nearest approach to a diphthong is the sound of *au* in *jaula*; but in this instance the two vowel-sounds are distinct, the accent resting on the *a*.

Consonants.—The consonants are pronounced as in English.

B is the English *b*. When *n* is prefixed to *b*, *p*, or *w*, the two become *mb*, as *ambutile* for *amputile*, *kumbona* for *kunwona*.

D is the English *d*. When *n* is prefixed to *t* or *l*, it forms the combination *nd*.

F occurs only in a few words, and these introduced from neighbouring languages. As a rule, the *f* of a cognate tongue becomes a *p* in the mouth of a Yao.

G is always pronounced hard, as in the English *gate*. Before *e* and *i*, *g* becomes *j*.

[*H* occurs nowhere in Yao. "Arabs, when they speak the Yao language, insert an *h* between two consecutive vowels" (Steere, "Collections").]

J as in English. *N* before *j* makes *ny*; *n* before *ch* makes *nj*.

K as in English. *K* followed by *e* or *i* becomes *ch*. The combination of *n* with *k* forms *ng*.

L, R. *L* approaches the English *l*, but the exact sound must be caught from a native's lips. Except when it stands at the commencement of a word, *l* may be interchanged with a slightly trilled *r*. *Gerego* is more common than *gelego*, but both are admissible.

Between two vowels *l* is often dropped, and the consequent vowel-coalition takes place. We have *jegongo* for *ja ligongo*; *kupikana* for *kupilikana*.

After *n*, *l* becomes *d*, or is dropped altogether; as *andinde* or *aninde* for *anlinde*.

R never occurs at the commencement of a word.

M is pronounced as in English. *M* before *b* is generally a modified *n*; *mb* may stand for *np*, *nw*, *mw*. *N* is always dropped before *m*.

N. The Yao *n* has the sound of the English *n*. It is the cause of a large number of changes among the other consonants. The following list shows the various changes which it causes in combination :—

<i>n</i> before <i>b</i> becomes <i>mb</i> ; as <i>mbalaliche</i> for <i>nbalaliche</i> .						
<i>n</i>	„	<i>ch</i>	„	<i>nj</i>	„ <i>njapile</i>	„ <i>nchapile</i> .
<i>n</i>	„	<i>j</i>	„	<i>ny</i>	„ <i>nyigele</i>	„ <i>njigele</i> .
<i>n</i>	„	<i>k</i>	„	<i>ng</i>	„ <i>nganile</i>	„ <i>nkanile</i> .
<i>n</i>	„	<i>l</i>	„	<i>nornd</i>	„ <i>aninde</i>	„ <i>anlinde</i> .
<i>n</i>	„	<i>m</i>	„	<i>m</i>	„ <i>kum'manya</i>	„ <i>kunmanyanya</i> .
<i>n</i>	„	<i>n</i>	„	<i>n</i>	„ <i>nawile</i>	„ <i>nnawile</i> .
<i>n</i>	„	<i>p</i>	„	<i>mb</i>	„ <i>kumba</i>	„ <i>kumpa</i> .
<i>n</i>	„	<i>s</i>	„	<i>s</i>	„ <i>sosile</i>	„ <i>nsosile</i> .
<i>n</i>	„	<i>t</i>	„	<i>nd</i>	„ <i>kundola</i>	„ <i>kuntola</i> .
<i>n</i>	„	<i>i</i>	„	<i>i</i>	„ <i>'iiche</i>	„ <i>niiche</i> .
<i>n</i>	„	<i>u</i>	„	<i>u</i>	„ <i>'uusile</i>	„ <i>nuusile</i> .
<i>n</i>	„	<i>w</i>	„	<i>mb</i>	„ <i>kumbona</i>	„ <i>kunwona</i> .
				or <i>mbw</i>	„ <i>ambweni</i>	„ <i>anweni</i> .

Hence, wherever we find—

<i>mb</i> it may stand for <i>mb</i> , <i>nb</i> , <i>np</i> , or <i>nw</i> .			
<i>nd</i>	„	„	<i>nd</i> , <i>nt</i> , or <i>nl</i> .
<i>ng</i>	„	„	<i>ng</i> or <i>nk</i> .
<i>nj</i>	„	„	<i>nj</i> or <i>nch</i> .
<i>ny</i>	„	„	<i>ny</i> or <i>nj</i> .
<i>n</i>	„	„	<i>n</i> or <i>nl</i> .

P is pronounced as in English. *N* before *p* becomes *mb*.

S may have the sound of *s* in *rise*, or of *z* in *sun*. In many instances either may be used as *musi*, *mesi*, etc.

T is the English *t*. *N* prefixed to *t* becomes *nd*.

W has an open vocalic sound formed by keeping the lips well apart during the pronunciation of the vowel. *N* prefixed to *w* becomes *mb* or *mbw*.

Y is the English consonantal *y* in *yet*.

Compound Consonants.—There are three compound consonantal sounds, represented by *ch*, *ng'*, and *ny*.

Ch is pronounced as *ch* in *church*. *N* before *ch* becomes *nj*; *k* followed by *e* or *i* becomes *ch*.

Ng' is pronounced as *ng* in *singing*. *N* simple before *g* has its ringing sound as in *finger*.

Ny is the Spanish ñ or Portuguese *nh*. It resembles the *ni* of *companion*, only it is somewhat more nasal.

2. Accent.

In Yao the accent usually falls on the penultimate syllable (*majumba*), more rarely on the antepenult (*wángali*, *waíchile*), never on the final syllable. When a suffix is appended to a word, the accent sometimes shifts so as to be on the penult (*kumpilikána*, *kumpilikaníla*); sometimes it remains on its original syllable (*waíche*, *waíchile*). The addition of the enclitic syllables *-je*, *-ga*, always draws forward the accent (*waichéje*, *watamága*). The demonstrative and personal pronouns, when the vowel is elided, are looked upon as forming an enclitic to the word, and so serve to draw forward the accent. Thus we have *nyumba aji*, but *nyumbá 'ji*; *ngúti une*, but *ngutí 'ne*. Elision of a vowel or consonant always

draws the accent to the syllable where the elision takes place.

3. *Elision and Coalition of Vowels.*

Elision often takes place of the vowel at the beginning of a word when the word before it is closely connected with it. This occurs most frequently in the case of the demonstrative and personal pronouns; as *nyumb 'jo* for *nyumba ajo*, *akumbilanga 'ne* for *akumbilanga une*, *wandu 'wala* for *wandu awala*. When stress is laid on the pronoun no elision takes place. In such cases as *ajil' ako* for *ajile ako*, and *msejelel' ako* for *msejelele ako*, the *e* is dropped, being the weaker vowel, while at the same time stress is laid upon the demonstrative.

When, by combination or by elision of the consonant *l*, the vowels *a* and *e*, *a* and *i*, *a* and *u* come together, *ae* becomes *e*, *ai* becomes *e*, and *au* becomes *o*; as *lyesimba* for *lya'isimba*, *yeswela* for *ya iswela*, *wojumu* for *wa ujumu*.

After *ch* and *j*, *i* is dropped before a following vowel; as *cha* for *chi-a*, *chose* for *chi-ose*.

I followed by *a* has the sound of *ya*.

4. *Syllables.*

In Yao all syllables end in a vowel. This vowel must be preceded by a single consonant, which, again, may be preceded by a nasal *m* or *n*, or followed by *w* or *y*; as *ba*, *mba*, *mbwa*.

CHAPTER II.

THE CONCORD.

THE grammatical structure of the Yao language, as of all the Bantu group, depends on the principle of what has been called *Concord*. All nouns are divided into a certain number of classes, according to their initial syllables. Every word in the sentence, which is in agreement with the noun, takes this syllable, or a modification of it, as its characteristic or significant syllable. *Liwago ali lili lyangu, nginilijasika, lyenu 'lila lijasiche*, This axe is mine, it is not lost, your one is lost. Here the *li* of *liwago* appears as the characteristic syllable of every word in the sentence agreeing with it. Again, *Mawago aga gali gangu, nganagajasika, genu 'gala gajasiche*, These axes are mine, they are not lost, your ones are lost. Here the *ma* of *mawago* has as its characteristic syllable *ga*, which appears as the characteristic syllable in all the other words in agreement with it. Thus the language is to a great extent alliterative, and the grammatical connection of the various parts is at once apparent. This principle, which runs through all the Bantu family, has been called the *concord*, and the significant or alliterative syllables of the various classes may be called the *characteristic*.

The various characteristics or concord parts, arranged according to the noun classes, are as follows:—

Class.	Sing.	Plur
I.	<i>JU.</i>	<i>WA.</i>
II.	<i>U.</i>	<i>JL.</i>
III.	<i>JL.</i>	<i>SL.</i>
IV.	<i>CHI.</i>	<i>I.</i>
V.	<i>LI.</i>	<i>GA.</i>
VI.	<i>LU.</i>	<i>SI.</i>
VII.	<i>KA.</i>	<i>TU.</i>
VIII.	<i>KU.</i>	
	<i>PA.</i>	
	<i>MU.</i>	

There is no doubt that these concord-characteristics are themselves the remains of obsolete primitive nouns. According to Dr. Bleek, there are eighteen of them to be found throughout the Bantu family. Fifteen of these occur in Yao. They are evidently of great antiquity, and form the foundation on which the structure of the language has been built up.

At one time these characteristics may have had each a definite meaning, whereby the various root-ideas of the language were classified. At present, however, no such definite meaning can be attached to the syllables separately. It is only when we come to consider the various classes of the noun that we can venture to say what may have been the idea represented by each characteristic syllable. Thus *JU*, or, as it appears in the noun prefix, *MU*, expresses personality; *LI*, greatness or mass; *CHI*, instrumentality or individuality; and *KA*, littleness. Yet such classification is applicable only to a very limited extent.

Starting from this conception of the original meaning of these prefixes, it is easy to see how the constant recurrence of the significant syllable gives definiteness and preciseness to the meaning of the sentence. This, and not a mere desire for alliteration, seems to be the origin of the system of concordant speech. Bantu speech is remarkable for its vividness. The speaker has always his subject prominently before his mind, and by his constant use of the demonstratives he points out the various objects in his field of thought. The frequent recurrence of the characteristic syllable helps to add to this vividness, and has the effect of keeping the subject-idea always prominent. There is thus never any difficulty in seeing to what part of a sentence any other part refers.

It will thus be easily seen how the characteristic has come to be used as a demonstrative, as a relative pronoun, and as a personal pronoun of the third person. In reality there is in Yao no such thing as a pronoun. Its use in the language is replaced by the class-characteristic, the same characteristic serving as the significant syllable of the demonstrative, and of the other parts of speech in agreement with the substantive. Thus, *Kanache kangu aka kalwasile, kaposile soni*, The child, my little one, the little one here was ill; the little one has recovered again. Here the idea of littleness, expressed by the *ka*, runs through the sentence, and the *ka*, associated with that idea, stands in place of our demonstrative, relative, and personal pronouns. Again, the sentence, *Uchimwene wokulungwa wangu 'ula ulimkumala*, may be translated, "The kingdom, the great dom, my dom, that dom (*dom*), is coming to an end," where the *u* of *uchimwene* may be expressed by the *-dom* of *kingdom*.

In comparing the various initial syllables of the noun classes with the concord-characteristics of the same classes, it will be seen how far the one differs from the other. Thus the initial of the first class is *MU*, while the characteristic is *JU*; the plural of the fifth class is *MA*, while the characteristic is *GA*. The analogy of other branches of the Bantu family would lead us to infer that, though differing at present, both have had an original common form. It has been suggested that the original class-characteristic of the first class may have been *NGUA*, which in the first syllable, of the noun has been modified into *MU*, and in the class-characteristic into *JU*. But it is manifest that only a wider and fuller knowledge than we possess at present of the various branches of this family tree will show us with certainty what all those original forms may have been whose modifications have come down to us from remote ages.

The different aspects of this great principle of concord will be best presented in relation to the various parts of speech.

CHAPTER III.

THE SUBSTANTIVE.

1. *Noun Classes.*

THE substantive in Yao consists of two parts—the prefix and the principal noun itself. The prefix consists of the class-characteristic or a modification of it, and upon its form depends the classification and concord of the substantive. Thus in *mundu*, *chindu*, *kandu*, the *-ndu* is the principal noun signifying *object*, while *mu-*, *chi-*, and *ka-* are the significant prefixes signifying personality, neutrality, and smallness.

All Yao nouns are divided into classes according to the form of the prefix. There are two numbers, singular and plural, distinguished by the change in the prefixes.

I. To the first class belong all proper names and words beginning with *mu-*, *m-*, or *mw-*, denoting living beings, names of persons, relations, and offices. The plural is formed by changing the *m-*, *mu-*, or *mw-* into *wa-*, *a-*, *acha-*, or *achi-*. Sing. *mundu*, a person, pl. *wandu*; *mwanache*, a child, pl. *wanache*; *mlongo*, a relative, pl. *achalongo* or *alongo*; *msawi*, a witch, pl. *wasawi*.

A few other nouns belong to this class; as—

Sing.	Plur.
<i>Singano</i> , a needle.	<i>Achasingano</i> .
<i>Kaliwo</i> , a pipe.	<i>Achakaliwo</i> .
<i>Sona</i> , tobacco.	
<i>Tambala</i> , a cock.	<i>Achatambala</i> .
<i>Katundu</i> , a load.	<i>Achakatundu</i> , etc.

Foreign names introduced are sometimes put into this class.

The class-characteristics are—sing. *JU*, pl. *WA*.

II. To the second class belong nouns in *m-*, *mu-*, or *mw-*, not included in the first class; also all abstract nouns in *u-*, and nouns in *u-* which admit of no plural. The plural is formed by changing the prefix *m-*, *mu-*, or *mw-* into *mi-*. Sing. *mtela*, a tree, pl. *mitela*; *uchanda*, boyhood; *ukana*, beer.

NOTE.—Nouns in *mb* (the *m* being a modified *n*) generally belong to Class III.

The class-characteristics are—sing. *U*, pl. *JI*.

III. To the third class belong nouns in *n-* before a consonant, or *ny-* before a vowel. The plural form is the same as the singular. Sing. *nyumba*, a house, pl. *nyumba*.

NOTE.—Words beginning with *mb-* (where *m* is a modified *n*) generally belong to this class; also words in *s-*, *u-*, or *i-*, where an *n* has been dropped before the *s*, *u*, or *i*. *Mbusi*, a goat, goats; *inga*, rations; *sala*, hunger; *ula*, rain.

The class-characteristics are—sing. *JI*, pl. *SI*.

IV. To the fourth class belong words commencing with *chi-*. The plural is formed by changing *chi-* into *i-*. Sing. *chilindo*, a watchhouse, pl. *ilindo*. In words commencing with *cha-*, where the *cha* is formed from a combination of *chi* and *a*, the plural form is in *ya-*. Sing. *chala*, a finger, pl. *yala*.

The class-characteristics are—sing. *CHI*, pl. *I*.

V. To the fifth class belong words in *li-*. The plural is formed by changing *li-* into *ma-*. Sing. *lisimba*, a lion, pl. *masimba*.

A few nouns in *u-* form their plural by prefixing *ma-*; as *ukunje*, a bow, pl. *maukunje*; *wato*, a canoe, pl. *mawato*.

The class-characteristics are—sing. *LI*, pl. *GA*.

VI. To the sixth class belong words in *lu-*. The plural is formed by changing *lu-* into *n-* before a consonant or *ny-* before a vowel. Before *s* the *n* is dropped. The *n-* prefixed causes the usual phonetic changes. Sing. *lupeta*, a sifting-basket, pl. *mbeta*; *luao*, a net, pl. *nyao*; *lusaso*, firewood, pl. *saso*.

The class-characteristics are—sing. *LU*, pl. *SI*.

VII. To the seventh class belong diminutive nouns commencing in *ka-*. The plural is formed by changing *ka-* into *tu-*. Sing. *kajela*, a little hoe, pl. *tujela*.

The class-characteristics are—sing. *KA*, pl. *TU*.

VIII. To the eighth class belong the infinitives of verbs used as nouns, and locatives in *mwa-* or *mu-*, and *pa-*. These admit of no plural. *Kuuwa*, death; *mwakutama*, *mukutama*, *pakutama*, a place to stay in.

The class-characteristics are—*KU*, *MU*, *PA*.

2. Possessive Relation.

There is no inflexion in Yao to express the possessive or genitive relation. Its place is supplied by the preposition *-a*, of, with the class-characteristic prefixed. The chief's slave, *mkapolo jua* (*ju-a*) *mchimwene*; the woman's axe, *liwago lyā* (*li-a*) *juamkongwe*.

The preposition of purpose, *for*, is also expressed in the same way. *Liganga lya uti jangu*, a flint for my gun; *manyasi ga nyumba*, grass for the house.

The following table shows the preposition *-a*, with the class-characteristics prefixed :—

I. <i>jua, wa.</i>	VI. <i>lua, sya.</i>
II. <i>wa, ja.</i>	VII. <i>ka, twa.</i>
III. <i>ja, sya.</i>	VIII. <i>kwa.</i>
IV. <i>cha, ya.</i>	<i>mwa.</i>
V. <i>lya, ga.</i>	<i>pa.</i>

When the possessor is a person of dignity to whom respect is shown, the strengthened form, *-aka*, is sometimes substituted for *-a*; as *uti jaka mchimwene*, the chief's gun; *lyuwa lyaka Mulungu*, God's day, *i.e.* Sunday.

3. Formation of Nouns.

As has already been stated, the noun consists of two parts—the prefix and the principal noun itself. In certain cases, the prefix determines the meaning to be attached to the noun; in others, especially in the names of natural objects, we cannot now at this stage in the history of the language trace any connection between the prefix and the significance of the word. In other words, the original meaning of the prefix has been forgotten. Thus, in *mjiganyo*, teacher, from *kwiganya* (*ku jiganya*), to teach, the *m-* signifies personality; and in *chitela*, a block of wood, the *chi-* has the significance of individuality. But in such cases as *mkalo*, *lijela*, *chisui*, etc., the prefix gives no clue to the meaning of the word.

When, however, we come to consider substantives formed from verbal roots, we find that nouns may be formed of various significance, depending upon

the class-prefix employed. Thus from the root *-tumba*, manifestly an older form of the verb *tupa*, to swell, we have *mtumba*, a truss of calico (in Mang'anja, a bag); *chitumbo*, the belly; *ndumba* (for *ntumba*), the corner of a house (i.e. the swollen-out part); *litumbi*, a hill; *lutumbo* or *matumbo*, the gut or intestines. Thus, by means of these various class-prefixes, we have a series of different nouns formed from the same verbal stem.

The *m-* or *mu-* of the first or personal teacher, prefixed to the stem of the verb, with or without change of the final *-a*, signifies the agent. Thus, *mjiganyo*, a teacher, from *kujiganya* (*kwiganya*), to teach; *mlanga*, a shepherd, from *kulanga*, to herd. In actual use, the relative forms, *juakwiganya*, *juakulanga*, are more frequently employed.

In the second class, with the prefix *m-*, or *u-*, we have the abstract idea conveyed by the verbal stem. Thus *ulinda* signifies watching, or the act of watching, from *kulinda*, to watch; *uwii*, theft, from *kwiwa*, to steal; *mboni*, testimony, from *kuwona*, to see. By changing final *-a* of the verbal stem into *-e* and prefixing *u-*, method or manner of doing a thing is denoted; as *utawe*, plan of building; *upanganye*, mode of making; *utende*, mode of doing.

To Class III. belong most animals and large game that go in herds.

Effect or instrument is sometimes denoted by the prefixes *chi-*, *li-*, *lu-*, with or without change of the final vowel. From *kupima*, to measure, we have *chipimo*, a measure; *chilindo*, a watchhouse, from *kulinda*, to watch. From *kuwana*, to squeeze between two sticks, we have various forms; as *liwani*, a skewer or spit; *liwano*, a trap of split bamboo; *luwano*, an erection for drying flesh or fish, a fish split up and spread out between two small sticks.

When anything is spoken of as particularly large it is put into the *li* class, by substituting *li-* and *ma-* for its ordinary singular and plural prefixes; as *ukunje*, a bow, *likunje*, a large bow; *ujusi*, begging, *lijusi*, persistent begging.

Words are made diminutives by being put into the *ka* class; as *mwanache*, a child, *kanache*, a little child; *liwago*, an axe, *kawago*, a little axe.

Foreign words introduced into the language are usually put into the first, or *mu*, class, but in the plural they frequently take the prefix *ma-*, with its corresponding characteristic. Thus we have *buku juangu*, my book, while we have *achabuku wangu*, or *mabuku gangu*, my books. In some cases foreign words take the *u-* prefix; as *usukulu*, from *school*.

CHAPTER IV.

THE ADJECTIVE.

THE number of adjectives in Yao is very small. Their place is supplied either by participial forms of the verb, or by nouns.

The adjective is always placed after the object qualified.

1. *Proper Adjectives.*

The adjective proper consists of a stem, which, by taking the class initial syllable, forms a substantive of the same class as the substantive it qualifies. By means of the preposition *-a*, of, this substantive is brought into adjectival relation with the qualified word. Thus the stem *-kulungwa* signifies the attribute of greatness. By prefixing the *m-* of the first class the stem is brought into agreement with any noun of that class. Prefixing now the preposition *-a*, with its proper class-characteristic *ju-*, we have *mundu jua mkulungwa* (or, as we prefer to write it in one word, *juamkulungwa*), a man of greatness, a great man. The stem *-koto* signifies the attribute of beauty; by prefixing *chi-* the stem is brought into agreement with a noun of the fourth class; and so we have, by the use of the preposition *-a*, of, *chipende*

cha chikoto (or *chachikoto*), a skin of beauty, a beautiful skin.

In the third class the stem may prefix the class-characteristic instead of the noun prefix, showing that these both, though now different forms, are merely modifications of an original form. We have *nyumba jangulungwa*, as well as *nyumba jajikulungwa*.

The following table shows the adjectival stem *kulungwa*, in agreement with the various classes of the noun :—

- I. *Mundu juamkulungwa*, a great man.
Wandu wakulungwa (not *wawakulungwa*), great men.
- II. *Mtela wokulungwa* (for *wa ukulungwa*), a great tree.
Mitela jamikulungwa, great trees.
- III. *Nyumba jangulungwa*, or *jajikulungwa*, a great house.
Nyumba syangulungwa, or *syasikulungwa*, great houses.
- IV. *Chindu chachikulungwa*, a great thing.
Indu yekulungwa (for *ya ikulungwa*), great things.
- V. *Lisimba lyalikulungwa*, a great lion.
Masimba gamakulungwa, great lions.
- VI. *Lupeta lualukulungwa*, a great basket.
Mbeta syasikulungwa, great baskets.
- VII. *Kanache kakakulungwa*, a large baby.
Twanache twatukulungwa, large babies.
- VIII. *Kulima kwakukulungwa*, a great hoeing.
Pakulima papakulungwa, a large hoeing-place.
Mwakulima mwamukulungwa, a large hoeing-place.

The following list contains most of the adjectives proper :—

Beautiful, <i>-koto</i> .	Living, <i>-jumi</i> .
Black, <i>-piliyu</i> .	Little, <i>-nandi</i> .
Difficult, <i>-nonono</i> .	Long, <i>-leu</i> .
Dry, <i>-jumu</i> .	Male, <i>-lume</i> .
False, <i>-nami</i> .	Many, <i>-jinji</i> .
Female, <i>-kongwe</i> .	Old, <i>-chekulu</i> .
Fresh, <i>-wisi</i> .	Red, <i>-chejeu</i> .
Great, <i>-kulungwa</i> .	Short, <i>-jipi</i> .
Heavy, <i>-sito</i> .	White, <i>-swela</i> .

The following simply prefix the class-characteristic:—

All, *-ose*.

Every one, *-ana, -ose, -osepe*.

Other, *-ine*.

All the houses, *nyumba syose*; every one of the houses, *nyumba syana syose*, or *nyumba syosepe*; all people, *wandu wose*; other men, *wandu wane*; another man, *mundu juine*.

2. Nouns used as Adjectives.

The noun may be employed as an adjective by the use of the preposition *-a*; a stone house, *nyumba ja maganga*; a long road, *litala lya uleu* (as well as *litala lyalileu*).

-Mbone, goodness, and *-mnono*, littleness, are really nouns, and are used as such; a good man, *mundu juambone*; a small axe, *livago lyamnono*.

In the case of abstract nouns, *-ana* is frequently used as a strengthened form of *-a*; a lazy man, *mundu juana ulesi*; a tall tree, *mtela wana uleu*.

3. Verbal Adjectives.

(a) Adjectives with an active meaning are formed by prefixing the preposition *-a* to the infinitive form of the verb; *mkalo wakutema* (*wa kutema*), a sharp knife; *mundu juakukalamuka*, a clever man; *nyama syakuutuka*, running game.

(b) Adjectives with a passive meaning are formed by changing the final *a* of the verbal stem into *e*, and using this form as the adjectives proper. From *kuuwa*, to die, we have *mundu juamuwe* (*jua-m-uwe*), a dead man; *nyama syasiuwe* (*sya-si-uwe*), dead game; from *kumala*, to finish, we have *masengo gamamale* (*ga-ma-male*), a finished work; from *kutemeka*, to be broken, we have, *mkalo wotemeche* (*wa-u-temeche*), a broken knife.

4. Comparison of Adjectives.


There is no inflection for the comparison of adjectives. Objects may be compared by the use of the simple adjective followed by *na*, with; *Nyumba aji jili jajikulungwa na 'jojo*, This house is bigger than that; *Mandanda genu gali gamawisi ni gangu*, Your eggs are fresher than mine.

The superlative degree is expressed by the use of the simple adjective; *Kasisi ali mchimwene juamkulungwa m'chilambo 'muno*, Kasisi is the great chief (i.e. the greatest chief) in this country.

The verb *kupunda*, to excel, may be used in comparison; *Mitela aji jose jili jambone, au nambo upundile*, All these trees are good, but this one is the best (i.e. excels).

The adverb *mnope* may be used; *perepo no penani mnope*, that is the highest point.

Ukulu, greatness, *unandi*, smallness, *winji* a great many, are also employed as in the following instances: *Au mtela'u ukulu, ao nambo unandi*, This tree is too big, but that one is too small; *Ai winji*, These are too many; *Chuma 'chila unandi*, Those beads are too few.



CHAPTER V.

NUMERALS.

THE Yaos count on their fingers, commencing with the little finger and stretching out each finger that is counted, keeping the others closed over the thumb. When five is reached, all the fingers are closed over the thumb. When the number exceeds five, the fingers of the completed hand are closed over the odd fingers of the other hand, which are extended as in the case of numbers below five. Thus, in counting seven, the four fingers of say the right hand would be closed over the thumb together with the little finger and its neighbours of the left hand. Ten or tens are denoted by clapping together the closed fists or the extended palms according to the number indicated. In denoting twenty-eight, a Yao would first clap his hands twice, close the fingers of one hand over the thumb, then insert into the folded fingers the three last digits of the other hand, at the same time repeating the various parts of the numeral, *likumi, likumi, msanu, ndi itatu*.

Notation in Yao is quinquial, consisting of additions of fives. Numeration does not go beyond ten tens, or one hundred. No word in the language denotes one hundred; *mwanda*, which in our translations has been adapted to that meaning, is applied

to any large number, and expresses inability to be counted.

Only the first three numbers, *one, two, three*, are inflected and take the class-characteristics of the objects they enumerate.

Mundu ju-mo, one man; *nyumba ji-mo*, one house.

Wandu wa-wili, two people; *nyumba si-wili*, two houses.

Wandu wa-tatu, three people; *nyumba si-tatu*, three houses.

Wandu mcheche, four people; *nyumba mcheche*, four houses.

In simple "counting on the fingers" the characteristics *chi-i-* of the fourth class are used, probably taking the characteristic from *chala, yala*, finger, fingers; as *chimo, iwili, itatu*, etc.

The cardinal numbers are as follows :—

- | | | |
|-----|----------------|----------|
| 1. | -mo. | |
| 2. | -wili. | |
| 3. | -tatu. | |
| 4. | mcheche. | |
| 5. | msanu. | |
| 6. | msanu na | } -mo. |
| | or „ kupambula | |
| | or „ mbambu | |
| | or „ kwisa | |
| 7. | „ „ | -wili. |
| 8. | „ „ | -tatu. |
| 9. | „ „ | mcheche. |
| 10. | likumi. | |
| 11. | „ na | -mo. |
| 12. | „ „ | -wili. |
| 13. | „ „ | -tatu. |
| 14. | „ „ | mcheche. |
| 15. | „ „ | msanu. |

16. *likumi. na msanu. ni -mo.*
 17. " " " " *-wili.*
 18. " " " " *-tatu.*
 19. " " " " *mcheche.*
 20. *makumi gawili.*
 21. " " " *ni -mo.*
 30. *makumi gatatu.*
 40. " *mcheche.*
 50. " *msanu.*
 60. " " *ni limo.*
 70. " " " *gawili.*
 80. " " " *gatatu.*
 90. " " " *mcheche.*
 100. *makumi likumi.*

The adverbial numerals, *once, twice, thrice*, etc., are expressed by the use of the prefix *ka-*.

Once, *kamo.*

Twice, *kawili.*

Thrice, *katatu.*

Four times, *kacheche.*

Five " *kasanu.*

Six " " *ni kamo.*

Ten " *kakumi*, etc.

In this instance the use of large numbers is rarely heard; *kamo kamo*, rarely, *kawili kawili*, very often, are generally substituted.

Ordinal numbers are expressed by the use of the preposition *of* with the plural of the object indicated. The *Lyuwa lya gawili*, the second day; *mundu jua likumi na wawili*.

Another form of the ordinal in less frequent use is the substitution of the adverbial numeral for the plural in the above instance; *Lyuwa lya kawili*, the second day.

First is expressed by the verb *kutanda*, to begin ;
mundu juakutanda, the first man.

Last is expressed by the use of the verb *kumala* or
kumalichisya, *lyuwa lyakumalichisya*, the last day.
Last in order is expressed by *kunyuma* or *munyuma* ;
mundu jua kunyuma, the last man.

CHAPTER VI.

THE PRONOUN.

1. *Personal Pronouns.*

THE characteristic of the various classes, except the first, is used as the third person of the personal pronoun. The first and second persons, and the third person of the first class, have distinct parts.

Full Form.—The full forms of the first and second persons when not in combination are—

<i>Une</i> , I.	<i>Uwe</i> , we.
<i>Ugwe</i> , thou.	<i>Umwe</i> , you.

There is no pronoun of this form corresponding to our third person. In cases of special emphasis, its place is supplied by the demonstrative pronoun of the corresponding class. Thus, for he, they, we may use *aju*, *awa*, or *ajo*, *awo*, as the case may be.

A stronger form of the pronoun is obtained by the addition of the suffix *-ju* or *-ji*.

<i>Uneji</i> , I.	<i>Uweji</i> , we.
<i>Ugweji</i> , thou.	<i>Umweju</i> , thou.

-Self is expressed by reduplication of the last syllable.

<i>Unene</i> , I myself.	<i>Uwewe</i> , we ourselves.
<i>Ugwegwe</i> , thou thyself.	<i>Umwemwe</i> , you yourselves.

-Self is also expressed by the use of *-syene* with the characteristic of the third person of all classes except the first, in which case and in the case of the first and second persons the subjective form of the pronoun used in combination is employed.

<i>Namsyene</i> , myself.	<i>Tusyene</i> or <i>Twasyene</i> , ourselves.
<i>Wasyene</i> , thyself.	<i>Mwasyene</i> , yourselves.
<i>Msyene</i> , him- or herself.	<i>Asyene</i> or <i>Achimsyene</i> , themselves.

Class II.	<i>Usyene</i> , itself.	<i>Jisyene</i> .
„ III.	<i>Jisyene</i> .	<i>Sisyene</i> .
„ IV.	<i>Chisyene</i> .	<i>Isyene</i> .
„ V.	<i>Lisyene</i> .	<i>Gasyene</i> .
„ VI.	<i>Lusyene</i> .	<i>Sisyene</i> .
„ VII.	<i>Kasyene</i> .	<i>Tusgene</i> .
„ VIII.	<i>Kusyene</i> .	
	<i>Musyene</i> .	
	<i>Pasyene</i> .	

The second person singular of the pronoun is rarely used. Its place is usually taken by the more polite form of the plural. Very frequently the third person plural is used in this instance, so that one person may address another as "They."

The preposition *ni* or *na*, with, is combined with a shortened form of the pronoun.

<i>None</i> , with me.	<i>Nowe</i> , with us.
<i>Nogwe</i> , with thee.	<i>Nomwe</i> and <i>Namwe</i> , with you.

In the third person, *ni* or *na* is combined with the demonstrative *ajo*, *ao*, *ajo*, *acho*, etc., and pl. *awo*, *ajo*, *asyo*, etc., forming, *najo*, *nao*, *najo*, *nacho*, etc., *nawo*, *najo*, *nasyo*, etc.

The prepositions, *ku*, *mu*, *pa*, to, in, at, are joined to the possessive form of the pronoun.

- Sing. *Kwa-, Mwa-, Pa-ngune*, to, in, at me.
 „ *Kwa-, Mwa-, Pa-ko*, to, in, at thee.
 „ *Kwa-, Mwa-, Pa-kwe*, to, in, at him.
 Pl. *Kwe-, Mwe-, Pe-tuwe*, to, in, at us.
 „ *Kwe-, Mwe-, Pe-numwe*, to, in, at you.
 „ *Kwa-, Mwa-, Pa-o*, to, in, at them.

Combined Form—Subjective.—When the pronoun is combined with the verb as subject, a shortened form is used for the first and second persons, and for the third person of the first class.

<i>ni-</i> or <i>n-</i> , I.	<i>tu-</i> , we.
<i>u-</i> , thou.	<i>m-</i> , <i>mu</i> , or <i>mw-</i> , you.
<i>a-</i> , he or she.	<i>wa-</i> , they.

For the third persons of the other classes the ordinary form is employed.

Combined Form—Objective. When combined with the verb in the objective case the pronoun is inserted immediately preceding the verbal stem, and takes the following forms :—

<i>-n-</i> , I.	<i>-tu-</i> , we.
<i>-u-</i> , thou.	<i>-m-</i> you.
<i>-m-</i> , him, or her.	<i>-a-</i> or <i>-wa-</i> , them.

The full form of the pronoun may be used together with the contracted form in cases of special emphasis.

Ndolite, I saw, but *Une ndolite* may be translated, As for me, it was I who saw.

The following examples illustrate the use of the pronouns :—

Najiweni nyumba, I saw the house.

Waiche kundagulila liso, He came to tell me yesterday.

Mwasiweni nyama 'sila? Did you see those game?

Naweni lijoka, I saw a snake.

Najiweni lijoka 'lila soni, *tutuuwe*, I saw that snake again, we shall die.

Wagatemenye makunje gangu, They broke my bows.

Tilichituluma uwe lijoka 'lila, That snake will bite us.

2. Possessive Pronouns.

The possessive pronoun, like the adjective, is always placed after the substantive denoting the thing possessed.

The simple forms of the possessive pronoun are as follows :—

-angu, my.	-etu, our.
-ako, thy.	-enu, your.
-akwe, his, her, its.	-ao, their.

To these parts are prefixed the characteristics of the various classes of nouns ; *mtela wangu*, my tree ; *majela getu*, our hoes ; *nyama syao*, their game.

My own, *thy own*, etc., are expressed by adding the final syllable of the personal pronoun as an enclitic.

-angune, my own.	-etuwe, our own.
-akogwe, thy own.	-enumwe, your own.
etc. etc.	etc. etc.

An enclitic form of the pronominal suffix is frequently used in the case of proper and personal names and names of relations.

-ngu and -gwangu, my.	-gwetu, our.
-gwako, thy.	-gwenu, your.
-gwe, his, her, its.	-gwao, their.

Mwanangu, my child, as well as *mwanache juangu* ;

mlumbugwangu, my sister; *mwanagwao*, his son; *mbujegwenu*, your master, as well as *mbuje juenu*.

3. *Reflective Pronouns.*

The verb is made reflective by inserting *-li-* before the stem of the verb. *Tinga-li-ulaje*, I will kill myself; *A-li-sumile yakulya*, Let them buy food for themselves.

4. *Demonstrative Pronouns.*

The demonstrative pronoun in Yao is divided into three classes according as the object indicated is near at hand, at some distance, or remote.

The demonstrative, like the adjective, follows the substantive indicated. It may, however, precede the substantive, in which case it is also repeated after it. In most cases the first vowel of the demonstrative is elided after the final vowel of the substantive. *Mundu aju*, or *mundu 'ju*, this man; *aju mundu 'ju*, this very man; *wandu awala*, or *wandu 'wala*, those men; *awala wandu 'wala*, those very men; *nyama 'sila*, those game; *alila livago 'lila*, that very hoe, or, that hoe yonder.

1. To the *first* or *near* class belong those forms of the demonstrative which indicate objects near at hand. *A-*, prefixed to the representative syllable, corresponds to the English *this, those*. *Mundu a-ju*, this man; by elision, *mundu 'ju*; *majela aga*, or *majela 'ga*, those hoes; *litumbi 'li*, this hill. Reduplication of the characteristic adds preciseness to the demonstrative; *mundu ajuju*, this very man; *nyumba asisi*, these very houses. By adding the suffix *-no* to the simple demonstrative the idea of proximity seems to be strengthened, corresponding to the English, "This

. . . here;" *mundu aju-no*, this man here; *matumbi aga-no*, these hills here; *somba asino*, these fishes here.

Two other forms of this class also occur; -e, with the class-characteristic preceding the substantive followed by the simple form of the demonstrative, as *ju-e mundu 'ju*, this man; *we wandu 'wa*, these people; *we mtela 'u*, this tree; and -ele-, with the class-characteristic as prefix and suffix; as, *mundu ju-ele-ju*, this man; *mtela w-ele-u*, this tree; *majela g-ele-ga* (for *ga-ele-ga*), these trees. This form chiefly occurs in the case where the demonstrative stands alone, as in the English, "this one," "this is the one."

The following table illustrates the various forms of the demonstrative:—

Class.	1.	2.	3.	4.
I. Sing.	<i>aju.</i>	<i>ajuno.</i>	<i>jue... 'ju.</i>	<i>jueleju.</i>
Plur.	<i>awa.</i>	<i>awano</i>	<i>we... 'wa.</i>	<i>welewa.</i>
II. Sing.	<i>au.</i>	<i>auno.</i>	<i>we... 'u.</i>	<i>weleu.</i>
Plur.	<i>aji.</i>	<i>ajino.</i>	<i>je... 'ji.</i>	<i>jeleji.</i>
III. Sing.	<i>aji.</i>	<i>ajino.</i>	<i>je... 'ji.</i>	<i>jeleji.</i>
Plur.	<i>asi.</i>	<i>asino.</i>	<i>sy... 'si.</i>	<i>syelesi.</i>
IV. Sing.	<i>achi.</i>	<i>achino.</i>	<i>che... 'chi.</i>	<i>chelechi.</i>
Plur.	<i>ai.</i>	<i>aino.</i>	<i>ye... 'i.</i>	<i>yelei.</i>
V. Sing.	<i>ali.</i>	<i>alino.</i>	<i>lye... 'li.</i>	<i>lyeleli.</i>
Plur.	<i>aga.</i>	<i>agano.</i>	<i>ge... 'ga.</i>	<i>gelega.</i>
VI. Sing.	<i>alu.</i>	<i>aluno.</i>	<i>lue... 'lu.</i>	<i>luelelu.</i>
Plur.	<i>asi.</i>	<i>asino.</i>	<i>sy... 'si.</i>	<i>syelesi.</i>
VII. Sing.	<i>aka.</i>	<i>akano.</i>	<i>ke... 'ka.</i>	<i>keleka.</i>
Plur.	<i>atu.</i>	<i>atuno.</i>	<i>twe... 'tu.</i>	<i>tweletu.</i>
VIII. Sing.	<i>aku.</i>	<i>akuno.</i>	<i>kwe... 'ku.</i>	<i>kweleku.</i>
	<i>amu.</i>	<i>amuno.</i>	<i>mwe... 'mu.</i>	<i>mwelemu.</i>
	<i>apa.</i>	<i>apano.</i>	<i>pe... 'pa.</i>	<i>pelepa.</i>

Example: Aji nguo 'ji, jacheni? This calico here,

whose is it? *Jue mundu 'ju ngongum 'manya*, [As for] this man, I don't know him.

Chipeta achi angati chenumwe? Ngwamba! nambo cherechi, This sifting-basket, is it not yours? No! but this one [is mine]; *Ajinjile m' nyumba ajino, elo, ajinojino*, He entered this house here, yes, this very one here.

2. To the *second* or *middle* class belong those demonstratives which indicate objects at some distance. *A-o*, combined with the simple class-characteristic, has the meaning of the English "that;" as, *mundu ajo* (for *a-ju-o*), that man; *nyumba ajo* (*a-ji-o*), that house; *liwago alyo* (*a-li-o*), that axe.

This form of the demonstrative is in many cases used where in English the definite article "the" would occur.

Two forms occur similar to those in the first class; *-e*, with the characteristic preceding the substantive, followed by the simple form of the demonstrative, as *ju-e mundu 'jo*, that man; *ge matumbi 'go*, those hills; and *-ele-*, preceded by the characteristic and followed by the simple demonstrative of this class; as, *mundu ju-ele-jo*, that man; *chitundulima chelecho*, that low hill; *yala yeleyo* (*i-ele-yo*), those fingers; *pelepo* (*pa-ele-po*), that [place].

The following table gives the various forms of the demonstrative belonging to this class:—

Class.	5.	6.	7.
I. Sing.	<i>ajo.</i>	<i>jue... 'jo.</i>	<i>juelejo.</i>
Plur.	<i>awo.</i>	<i>we... 'wo.</i>	<i>welewo.</i>
II. Sing.	<i>ao.</i>	<i>we... 'o.</i>	<i>weleo</i> (or <i>welewo</i>).
Plur.	<i>ajo.</i>	<i>je... 'jo.</i>	<i>jelejo.</i>
III. Sing.	<i>ajo.</i>	<i>je... 'jo.</i>	<i>jelejo.</i>
Plur.	<i>asyo.</i>	<i>sye... 'syo.</i>	<i>syelesyo.</i>
IV. Sing.	<i>acho.</i>	<i>che... 'cho.</i>	<i>chelecho.</i>
Plur.	<i>ayo.</i>	<i>ye... 'yo.</i>	<i>yeleyo.</i>

Class.	5.	6.	7.
V. Sing.	<i>alyo.</i>	<i>lye... 'lyo.</i>	<i>lyelelyo.</i>
Plur.	<i>ago.</i>	<i>ge... 'go.</i>	<i>gelego.</i>
VI. Sing.	<i>aluo (or alo).</i>	<i>lue... 'tuo.</i>	<i>lueletuo.</i>
Plur.	<i>asyo.</i>	<i>sy... 'syo.</i>	<i>syelesyo.</i>
VII. Sing.	<i>ako.</i>	<i>ke... 'ko.</i>	<i>keleko.</i>
Plur.	<i>atuo.</i>	<i>tue... 'tuo.</i>	<i>tueletuo.</i>
VIII. Sing.	<i>ako.</i>	<i>kwe... 'ko.</i>	<i>kweleko.</i>
	<i>amo.</i>	<i>mwe... 'mo.</i>	<i>mwelemo.</i>
	<i>apo.</i>	<i>pe... 'po.</i>	<i>pelepo.</i>

Example: *Mkatagulile juamkongwe 'jo akajise*, Tell that woman to come here.

Ajo nguo 'jo jili jangune, That calico there is mine ;
Nguo japi, aji ? Ngwamba ! jerejo, Which calico, this ? No ! that.

Natawile nyumba, ngondo nambo jaiche, nyumba 'jo nekumala, myu ! I built a house, but war came, and the house was completely destroyed.

3. To the *third* or *remote* class belong those forms that indicate objects at a remote distance or objects not present to the eye, but known and understood when alluded to. The simple form of this class is *a-la* ; as, *mundu a-ju-la*, that man, yonder man ; *magombo a-ga-la*, those bananas.

Other forms are *-e . . . a-la, -e-la* ; as, *ju-e mundu a-ju-la, mundu ju-e-ju-la*, yonder man ; *lye litumbi 'lila, litumbi lyelila*, yonder hill.

The following table gives the various forms of the demonstrative belonging to this class :—

Class.	8.	9.	10.
I. Sing.	<i>ajula.</i>	<i>jue... 'jula.</i>	<i>juejula.</i>
Plur.	<i>awala.</i>	<i>we... 'wala.</i>	<i>wewala.</i>
II. Sing.	<i>aula.</i>	<i>we... 'ula.</i>	<i>waula.</i>
Plur.	<i>ajila.</i>	<i>je... 'jila.</i>	<i>jejila.</i>

Class.	8.	9.	10.
III. Sing.	<i>ajila.</i>	<i>je... 'jila.</i>	<i>jejila.</i>
Plur.	<i>asila.</i>	<i>sye... 'sila.</i>	<i>syasila.</i>
IV. Sing.	<i>achila.</i>	<i>che... 'chila.</i>	<i>chechila.</i>
Plur.	<i>aila.</i>	<i>ye... 'ila.</i>	<i>yeila.</i>
V. Sing.	<i>alila.</i>	<i>lye... 'lila.</i>	<i>lyelila.</i>
Plur.	<i>agala.</i>	<i>ge... 'gala.</i>	<i>gegala.</i>
VI. Sing.	<i>alula.</i>	<i>(lue) lwe... 'lula.</i>	<i>(lue) lwelula.</i>
Plur.	<i>asila.</i>	<i>sye... 'sila.</i>	<i>syasila.</i>
VII. Sing.	<i>akala.</i>	<i>ke... 'kala.</i>	<i>kekala.</i>
Plur.	<i>atula.</i>	<i>(tue) twe... 'tula.</i>	<i>twetula.</i>
VIII. Sing.	<i>akula.</i>	<i>(kue) kwe... 'kula.</i>	<i>kwekula.</i>
	<i>amulu.</i>	<i>(mue) mwe... 'mula.</i>	<i>mwemula.</i>
	<i>apala.</i>	<i>pe... 'pala.</i>	<i>pepala.</i>

Example: *Mbani masengo 'gala soni*, Give me that work again; *Pasyeto petumbi 'pala pana mseso*, On the other side of that hill there is a forest.

Pepala Msungu agwile, apanopano wapumwile, Over there the European fell, here at this place he rested; *Ge mova 'gala wandu nganasuma wandu*, In those days people did not buy slaves.

In the second and third classes still greater distance is indicated by raising the pitch of the voice, and the more it rises into falsetto the greater is the distance indicated.

5. Relative Pronouns.

The relative pronoun is identical with the characteristic syllable of the various classes.

Class.	Sing.	Plur.
I.	<i>ju</i> (and <i>jua</i>).	<i>wa.</i>
II.	<i>u.</i>	<i>ji.</i>
III.	<i>ji.</i>	<i>si</i> }
IV.	<i>chi.</i>	<i>i.</i>

Class. Sing.	Plur.
V. <i>li.</i>	<i>ga.</i>
VI. <i>lu.</i>	<i>si.</i>
VII. <i>ka.</i>	<i>tu.</i>
VIII. <i>ku.</i>	
<i>mu.</i>	
<i>pa.</i>	

Example: *Nyumba ji jagwile liso japile moto*, The house which fell yesterday has been burned [with fire].

Chipembere chi twachiuleje liso chimasile matunu, The rhinoceros which we killed yesterday has been eaten up by hyenas.

The relative may be made more definite in its reference by the addition of the demonstrative pronoun. In this case the demonstrative follows the verb, or is placed at the end of the clause, if it be not thus too far separated from its corresponding relative. *Mundu jua twagambaga liso 'jula*, That man we were talking about yesterday; *Twasosaga masengo ga mwatulanjile mlungu wa liso 'gala*, We were wishing the work that you showed us last week.

The relative in Yao is used to introduce an adverbial clause in English. *Lisakasa lyakugona* (or *lyakugonela*) *wanache*, The grass shed where the children sleep.

When the relative is used with the definite sense represented by the English definite article, the objective form of the personal pronoun is inserted where the sense admits. Without the use of the objective form the reference is less pointed, and may be expressed by the English indefinite article. *Nyumba ji twaweni liso*, A or the house which we saw yesterday; *Nyumba ji twajiweni liso*, The house which we saw yesterday; *Lipanga li nalokwete liso*

lijasiche, The spear I picked up yesterday is lost? *Lipanga lyapi?* Which spear? *Li nalilokwete liso 'lila*, The one I picked up yesterday.

6. Interrogative Pronouns.

Interrogatives are introduced by the interrogative *ana?* as, *Ana wani?* Who? *Ana kwapi?* Where? Who? is expressed by *nduni*, pl. *wani*. *Ana wani umwe*, Who are you? *Lina lyenu wani*, What is your name?

"What?" and "which?" are expressed by *-api*, with the class-characteristic prefixed, and *chi?* Which house? *Nyumba japi?* or, *Nyumba chi?* What man? *Mundu juapi?* or, *Mundu chi?* What is the matter? *Ana chi?* or, *Ana chichi?* What do you say? *Mkuti uli?* (literally, "How do you say?") What is it like? *Chisau chakwe chichi?*

What sort of? What kind of? are expressed by *-achi*, or *-a chi*, with the class-characteristic prefixed. *Mkalo wachi?* What kind of a knife? An idiomatic use of the verb *kuti*, to say, has a similar significance. To the form *-ati uli* are prefixed the characteristics in the usual manner. *Mkalo wati uli?* What kind of a knife? *Chisau chakwe chati uli?* What is it like?

"When?" is expressed by *chakachi* (*chaka chi*), *lyuwa chi*, literally, What year? What day? What time?

The interrogatives "where?" "whither?" "whence?" are expressed by *kwapi*, or, shortened form, *kwa*. *Ali kwapi?* Where is he? *Kwapi aumile?* Whence did he come? *Ajile kwa?* Where did he go to?

"Where?" "wherein?" are expressed by *papi*, *mwapi*, with the shortened forms, *pa*, *mwa*. *Akutama*

papi? Where does he dwell? *Meomali uli mwa?* Where is the nail?

"How many?" is expressed by *-lingwa*, with the corresponding characteristic. *Wandu walingwa?* How many people? *Makau galingwa mwagaweni mwitala 'mula?* How many footprints did you see in the path yonder?

"How?" is expressed by *uli?* How did he fall? *Wagwile uli?* In several instances the English "what?" is represented by *uli?* *Ana mkuti uli?* What do you say? *Ambi, tindende uli?* Now, what shall I do?

"How often?" *kalingwa? palingwa?*

7. Other Pronouns.

"Whatever" is expressed by *-ose*, with the characteristic. *M'nyumba jose mu mkwinjila*, Into whatever house ye enter.

"Whoever," "whosoever," are expressed by *-ana*, *-ose*. *Juana juose juakusosa kwaula*, Whoever wishes to go away. If the pronoun is followed by a verb in the future tense, the future of the verb *kuwa*, to be, is used instead of *-ana*. *Jua tawe juose tajaule ulendo tapochele mkwamba*, Whoever will go on the journey shall receive a fathom; *Chi tichiwe chose chi tumjuje, tumpochele*, Whatever you ask for you will receive.

"Any" is expressed by *-ose*, with the singular. *Lyuwa lyose*, any day.

"Another," "other," are expressed by *-ine*. *Mundu juine*, another man; *mowa gane, katema kane*, at another time. "One after another" is expressed by *-ine ni -ine*. *Nyumba jine ni jine*, one house after another.

"Certain" is also expressed by *-ine*. *Lyuwa line*, on a certain day.

-alakwe, with the characteristics of the first class, is frequently used in the sense of "this person;" "he," "those persons," "they," and may be used as representing the third personal pronoun. *Ana wani ajiwile, angati jualakwe*, Who stole? Was it not he?

CHAPTER VII.

THE VERB.

THE verb in Yao always ends in *-a*. The simplest form is to be found in the second person of the imperative mood, as,

Jenda, go.
Tawa, bind.
Sumba, leap.

The other parts of the verb are formed from this by means of prefixes, suffixes, and by modification of the verbal stem. Thus, from *kutawa*, to bind, we have *watawile*, they bound, where, to form the perfect tense, the *-a* of the simple form has been changed into *-ile*, and the personal pronoun, *wa*, of the plural has been prefixed.

All prefixes and suffixes combine with the stem of the verb to form one word.

The prefixes consist of (1) the tense prefix, (2) the modal prefix, (3) the subjective personal pronoun, (4) the objective personal pronoun. The suffixes and suffix-changes consist of (1) the tense suffix, (2) the modal suffix, (3) qualitative suffixes denoting completion or continuity of action. The *objective* personal pronoun always precedes the *verbal stem*, and stands next to it; the other parts

occur in various order. In *najitawile*, I bound it (*i.e.* an animal, *nyama*), we have the *n-* of the first personal pronoun, *-a-* denoting the past tense, *-ji-* the objective pronoun of the third class, and the suffix *-ile* of the past tense. In *sachindawaga*, He will be tying me, we have *s-chi-*, denoting the future tense, *-a-* the subjective personal pronoun, *-n-* the objective personal pronoun, modifying the *t* of *tawa* into *d*, and the *-ga* of continuous action.

In the formation of the various parts of the verb the five following steps have to be noted:—

1. Find the tense prefixes, suffixes, or modifications of the verbal stem.
2. Insert or prefix the subjective pronoun.
3. Insert the objective pronoun immediately before the verbal stem.
4. Note the euphonic changes.
5. Add the qualitative suffix.

There is a negative as well as an affirmative conjugation which distinguishes persons, moods, and tenses in the same way.

The simple form of the verb is inflected for voice, mood, tense, person, and class. The voices are the active and the passive. The moods are the indicative, subjunctive, potential, conditional, contingent, imperative, and infinitive. There are also participles corresponding to the present and past tenses of the indicative mood.

The various parts of the verb are illustrated by the example of the verb *kutawa*, to bind.

1. Voices.

The passive voice in Yao is not of frequent occurrence. A native usually gives his sentences an active form. Instead of saying, "He was killed by

lightning," he would rather say, "The lightning killed him."

The passive voice in Yao may be formed by changing the terminal *a* of the simple stem into *wa* or *ilwa*.

Kukamula, to seize. *Kukamulwa*, to be seized.

Kutawa, to bind. *Kutawilwa*, to be bound.

A neuter or stative form which has generally also a passive meaning is formed from the stem of the active verb (1) by changing the final *-a* into *-ika* or *-eka*, (2) by changing a final *-ula* into *-uka*, or (3) by changing a final *-sya* into *-sika* or *-seka*.

Kusichita, to cut. *Kusichitika*, to be cut, or cut-
able.

Kutama, to sit. *Kutamika*, to be set down.

Kupapula, to tear. *Kupapuka*, to be torn, or tear-
able.

Kupasula, to ravage. *Kupasuka*, to be ravaged.

Kutyosya, to remove. *Kutyoseka*, to be removed, or
removable.

2. Indefinite Tenses.

An indefinite or relative tense is formed by placing *a* before the infinitive form of the verb, and prefixing the relative pronoun. It has the adjective meaning of "who" or "which binds."

Class.	Sing.	Plur.
I.	<i>Juakutawa.</i>	<i>Wakutawa.</i>
II.	<i>Wakutawa.</i>	<i>Jakutawa.</i>
III.	<i>Jakutawa.</i>	<i>Syakutawa.</i>
IV.	<i>Chakutawa.</i>	<i>Yakutawa.</i>
V.	<i>Lyakutawa.</i>	<i>Gakutawa.</i>
VI.	<i>Luakutawa.</i>	<i>Lyakutawa.</i>

Class.	Sing.	Plur.
VII.	<i>Kakutawa.</i>	<i>Twakutawa.</i>
VIII.	<i>Kwakutawa.</i> <i>Mwakutawa.</i> <i>Pakutawa.</i>	

Example: *Wa masengo wakugumba njerwa*, Workmen who make bricks.

Mwitala 'mo mwana maganga gakupoteka m'masajo, On the path there are stones which hurt the feet.

The negative of this tense is formed by putting *-anga* before the verbal stem, and prefixing the pronoun corresponding to the various classes. It has the meaning of "who does not bind," or, "which does not bind."

Class.	Sing.	Plur.
I.	<i>Juangatawa.</i>	<i>Wangatawa.</i>
II.	<i>Wangatawa.</i>	<i>Jangatawa.</i>
III.	<i>Jangatawa.</i>	<i>Syangatawa.</i>
IV.	<i>Changatawa.</i>	<i>Yangatawa.</i>
V.	<i>Lyangatawa.</i>	<i>Gangatawa.</i>
VI.	<i>Luangatawa.</i>	<i>Syangatawa.</i>
VII.	<i>Kangatawa.</i>	<i>Twangatawa.</i>
VIII.	<i>Kwangatawa.</i> <i>Mwangatawa.</i> <i>Pangatawa.</i>	

Mkalo au wangatema, This knife is one which does not cut.

Perepo pangapita wandu, People do not pass there.

3. Imperative Mood.

The imperative mood is the simple form of the verb.

Sing.	<i>Tawa.</i>
Plur.	<i>Tawani.</i>

In the plural, the continuative suffix *ga* may be appended together with the plural suffix *ni*.

Tawa-ga-ni, Go on binding.

The subjunctive forms, *mtawe*, *mkatawe*, together with the third persons, *atawe*, *akatawe*, are very often substituted for the stronger imperative. These frequently have an obligatory sense, which may be represented by our English "*must*."

When in English two imperatives are coupled by "and," in Yao the "and" is omitted.

Mjise mtame apano, Come and sit here.

Mjende mkawilanje che Matope, Go and call Matope.

Other forms used as imperatives are—

Nim-tawe.

Na-tawe.

Kum-tawe.

Ka-tuweni.

There is no proper form of the *negative* imperative. The negative form of the subjunctive mood is always used for the negative imperative.

Mka-tawa, Don't bind.

Mkaqwa, Don't fall.

Ukakwela apa, mwanache 'mwe, Don't climb there, you child.

4. *Infinitive Mood*.

Ku is the sign of the infinitive mood, and is prefixed to the simple form of the verb.

Kutawa, to bind.

If the verbal stem commences with *j*, the *j* is dropped, and in the subsequent combination of

vowels, *u* has the sound of *w*. Thus, *kujasika*, *kujenda*, *kujiganya*, becomes *kwasika*, *kwenda*, *kwiganya*. If the vowel following *j* be *o*, the *u* is also dropped, as *koga* for *kujoga*, *konga* for *kujonga*.

A use of the infinitive in narration is of constant occurrence. By prefixing the conjunction *na*, and, or its forms, *ne*, *ni*, *no*, *nu*, to the infinitive, the verb takes the time, action, and subject of the preceding verb. In this way the intricate process of verbal formation is much simplified, and the cumbrous recurrence of the same prefixes, tense formations, and pronouns is avoided.

Example: *Mlendo waiche ku musu, ne- kugona, kundawi ne- kwimuka, ne- kwaula*, A traveller arrived at the village, and slept [there], next day he rose, and went away.

Malawi tajise nekutawa nyumba jine, To-morrow he will come and build another house.

Mkakwele sambano nekugopola migoji 'jo, Climb up now and untie that rope.

Ula nekunya nekutusisimya, Rain fell and made us very cold.

NOTE.—Certain verbs in this instance drop the *ku*, so we have *nekola*, *negona*, *negopola*, *nekukana*, for *nekukola*, *nekugona*, *nekugopola*, *nekukana*.

The infinitive may precede any other part of the verb, the effect being to emphasize the idea conveyed by the verb.

Kwisa akwisa, Coming it is, he is coming.

Kupagwa napagwile, As for my birth, I was born.

5. Indicative Mood.

Present Tenses.—The *simple present* is formed by prefixing the subjective form to the infinitive. It has the meaning of, "I bind," "thou bindest," etc.

Class.	Sing.	Plur.
I.	1. <i>Ngutawa</i> (<i>N-ku-tawa</i>).	<i>Tukutawa.</i>
	2. <i>Ukutawa.</i>	<i>Mkutawa.</i>
	3. <i>Akutawa.</i>	<i>Wa-</i> , or <i>A-kutawa.</i>
II.	<i>Ukutawa.</i>	<i>Jikutawa.</i>
III.	<i>Jikutawa.</i>	<i>Sikutawa.</i>
IV.	<i>Chikutawa.</i>	<i>Ikutawa.</i>
V.	<i>Likutawa.</i>	<i>Gakutawa.</i>
VI.	<i>Lukutawa.</i>	<i>Sikutawa.</i>
VII.	<i>Kakutawa.</i>	<i>Tukutawa.</i>
VIII.	<i>Kukutawa.</i>	
	<i>Mukutawa.</i>	
	<i>Pakutawa.</i>	

The *negative* of this tense is formed by prefixing the syllable *nga-* to the positive form. *Nga* may assume any of the forms *nge*, *ngi*, *ngo*, or *ngu*, the vowel usually being assimilated to the vowel of the pronoun. It has the meaning of, "I do not bind," etc.

Class.	Sing.	Plur.
I.	1. <i>Ngengutawa</i> (<i>Nge-n-gutawa</i>).	<i>Ngutukutawa.</i>
	2. <i>Nguukutawa.</i>	<i>Ngumkutawa.</i>
	3. <i>Ngakutawa</i> (or <i>Akakutawa</i>).	<i>Ngakutawa.</i>
II.	<i>Nguukutawa.</i>	<i>Ngijikutawa.</i>
III.	<i>Ngijikutawa.</i>	<i>Ngisikutawa.</i>
IV.	<i>Ngichikutawa.</i>	<i>Ngukutawa.</i>
V.	<i>Ngilikutawa.</i>	<i>Ngagakutawa.</i>
VI.	<i>Ngulukutawa.</i>	<i>Ngesikutawa.</i>
VII.	<i>Ngakakutawa.</i>	<i>Ngutukutawa.</i>
VIII.	<i>Ngukukutawa.</i>	
	<i>Ngumukutawa.</i>	
	<i>Ngapakutawa.</i>	

A *present imperfect* tense is formed by prefixing the present tense of the verb "to be," interposing

the euphonic *-m-*. It has the meaning of, "I am binding," etc.

Class.	Sing.	Plur.
I. 1.	<i>Ndilikutawa</i> (<i>Ndili-m-kutawa</i>).	<i>Tulimkutawa.</i>
	2. <i>Ulimkutawa.</i>	<i>Mulimkutawa.</i>
	3. <i>Alimkutawa.</i>	<i>Alimkutawa.</i>
II.	<i>Ulimkutawa.</i>	<i>Jilimkutawa.</i>
III.	<i>Jilimkutawa.</i>	<i>Silimkutawa.</i>
IV.	<i>Chilimkutawa.</i>	<i>Ilimkutawa.</i>
V.	<i>Lilimkutawa.</i>	<i>Galimkutawa.</i>
VI.	<i>Lulimkutawa.</i>	<i>Silimkutawa.</i>
VII.	<i>Kalimkutawa.</i>	<i>Tulimkutawa.</i>
VIII.	<i>Kulimkutawa.</i>	
	<i>Mulimkutawa.</i>	
	<i>Palimkutawa.</i>	

Another form of the *present imperfect* is obtained by the use of the auxiliary verb *kutenda*, to do. This form has the meaning of, "I am in the act of binding," etc.

Class.	Sing.	Plur.
I. 1.	<i>Ndenda kutawa</i> (<i>N-tenda k.</i>).	<i>Tutenda kutawa.</i>
	2. <i>Utenda kutawa.</i>	<i>Mtenda kutawa.</i>
	3. <i>Atenda kutawa.</i>	<i>Atenda kutawa.</i>
II.	<i>Utenda kutawa.</i>	<i>Jitenda kutawa.</i>
III.	<i>Jitenda kutawa.</i>	<i>Sitenda kutawa.</i>
IV.	<i>Chitenda kutawa.</i>	<i>Itenda kutawa.</i>
V.	<i>Litenda kutawa.</i>	<i>Gatenda kutawa.</i>
VI.	<i>Lutenda kutawa.</i>	<i>Sitenda kutawa.</i>
VII.	<i>Katenda kutawa.</i>	<i>Tutenda kutawa.</i>
VIII.	<i>Kutenda kutawa.</i>	
	<i>Mutenda kutawa.</i>	
	<i>Patenda kutawa.</i>	

(g) Verbs in *-ila* of more than two syllables change the final *-a* into *-e* or *-ile*.

<i>Kuichila</i> , to arrive at,	<i>-ichile</i> .
<i>Kujisila</i> , to come for,	<i>-jisile</i> .
<i>Kujinjila</i> , to enter,	<i>-jinjile</i> , or <i>jinjilile</i> .

(h) Verbs of two syllables ending in *-sya* change *-sya* into *-sisye*; in other cases *-a* becomes *-e*.

<i>Kukusya</i> , to make larger,	<i>-kusionsye</i> .
<i>Kuisya</i> , to sigh,	<i>-isisye</i> .
<i>Kukanisya</i> , to forbid,	<i>-kanisya</i> .
<i>Kupikanichisya</i> , to hear well,	<i>-pikanichisye</i> .

The following are a few of the more common exceptions to the above rules:—

<i>Kusichita</i> , to cut,	<i>-sichite</i> .
<i>Kupita</i> , to pass,	<i>-pite</i> .
<i>Kukola</i> , to possess,	<i>-kwete</i> .
<i>Kutenda</i> , to do,	<i>-tesile</i> .
<i>Kuwala</i> , to wear,	<i>-wete</i> .
<i>Kuwecha</i> , to clothe,	<i>-wechiche</i> .
<i>Kugenda</i> , to go,	<i>-jesile</i> .
<i>Kupa</i> , to give to,	<i>-pele</i> .
<i>Kulola</i> , to see,	<i>-lolite</i> .

The paradigm of the present perfect tense is as follows. It has the meaning of, "I have bound," etc.

Class.	Sing.	Plur.
I.	1. <i>Ndawile</i> (<i>N-tawile</i>).	<i>Tutawile</i> .
	2. <i>Utwile</i> .	<i>Mtwile</i> .
	3. <i>Atawile</i> .	<i>A- or Wa-tawile</i> .
II.	<i>Utwile</i> .	<i>Jitawile</i> .
III.	<i>Jitawile</i> .	<i>Sitawile</i> .
IV.	<i>Chitawile</i> .	<i>Itawile</i> .
V.	<i>Litawile</i> .	<i>Gatawile</i> .

Class.	Sing.	Plur.
VI.	<i>Lutawile.</i>	<i>Sitawile.</i>
VII.	<i>Katawile.</i>	<i>Tutawile.</i>
VIII.	<i>Kutawile.</i>	
	<i>Mutawile.</i>	
	<i>Patawile.</i>	

The use of the auxiliary verb *kutenda* gives the following form, with the meaning of "I have bound once and for all," "I have really bound," etc.

Class.	Sing.	Plur.
I.	1. <i>Ndesile kutawa.</i>	<i>Tutesile kutawa.</i>
	2. <i>Utesile kutawa.</i>	<i>Mtesile kutawa.</i>
	3. <i>Atesile kutawa.</i>	<i>A- or Wa-t-sile kutawa.</i>
II.	<i>Utesile kutawa.</i>	<i>Jitesile kutawa.</i>
III.	<i>Jitesile kutawa.</i>	<i>Sitesile kutawa.</i>
IV.	<i>Chitesile kutawa.</i>	<i>Itesile kutawa.</i>
V.	<i>Litesile kutawa.</i>	<i>Gatesile kutawa.</i>
VI.	<i>Lutesile kutawa.</i>	<i>Sitesile kutawa.</i>
VII.	<i>Katesile kutawa.</i>	<i>Tutesile kutawa.</i>
VIII.	<i>Kutesile kutawa.</i>	
	<i>Mutesile kutawa.</i>	
	<i>Patesile kutawa.</i>	

A contracted form of *kutenda* is also used, with a similar meaning.

Class.	Sing.	Plur.
I.	1. <i>Nde kutawa.</i>	<i>Tute kutawa.</i>
	2. <i>Ute kutawa.</i>	<i>Mte kutawa.</i>
	3. <i>Ate kutawa.</i>	<i>A- or Wa-te kutawa.</i>
II.	<i>Ute kutawa, etc.</i>	<i>Jite kutawa, etc.</i>

The *past imperfect* tense is formed from the simple stem by putting *a* before the stem, prefixing the pronoun, and adding the continuative suffix *-ga*. It has the meaning of "I was binding," etc.

Class.	Sing.	Plur.
I. 1.	<i>Natawaga (N-a-tawa-ga).</i>	<i>Twatawaga.</i>
2.	<i>Watawaga.</i>	<i>Mwatawaga.</i>
3.	<i>Atawaga.</i>	<i>Wa-, or A-tawaga.</i>
II.	<i>Watawaga.</i>	<i>Jatawaga.</i>
III.	<i>Jatawaga.</i>	<i>Syatawaga.</i>
IV.	<i>Chatawaga.</i>	<i>Yatawaga.</i>
V.	<i>Lyatawaga.</i>	<i>Gatawaga.</i>
VI.	<i>Luatawaga.</i>	<i>Syatawaga.</i>
VII.	<i>Katawaga.</i>	<i>Twatawaga.</i>
VIII.	<i>Kwatawaga.</i>	
	<i>Mwatawaga.</i>	
	<i>Patawaga.</i>	

The *negative* of this form is obtained from the simple negative by adding the continuative suffix *-ga*, *Nginindawaga*, "I was not binding," etc.

The *past perfect* tense is formed from the present perfect by inserting *a* between the pronoun and the verb. It has the meaning of "I bound," or "I had bound."

Class.	Sing.	Plur.
I. 1.	<i>Natawile (N-a-tawile).</i>	<i>Twatawile.</i>
2.	<i>Watawile.</i>	<i>Mwatawile.</i>
3.	<i>Atawile.</i>	<i>Wa-, or A-tawile.</i>
II.	<i>Watawile.</i>	<i>Jatawile.</i>
III.	<i>Jatawile.</i>	<i>Syatawile.</i>
IV.	<i>Chatawile.</i>	<i>Yatawile.</i>
V.	<i>Lyatawile.</i>	<i>Gatawile.</i>
VI.	<i>Luatawile.</i>	<i>Syatawile.</i>
VII.	<i>Katawile.</i>	<i>Twatawile.</i>
VIII.	<i>Kwatawile.</i>	
	<i>Mwatawile.</i>	
	<i>Patawile.</i>	

A continuative meaning is given to this form as

well as to the present perfect by the addition of the suffix *-je*, which is probably a modification of the suffix *-ga*.

The auxiliary verb *kutenda* gives the form of the past perfect tense, *Natesile kutawa*, as well as its contracted form, *Nate kutawa*. It has the meaning of "I bound once and for all."

Class.	Sing.	Plur.
I.	1. <i>Natesile kutawa</i> .	<i>Twatesile kutawa</i> .
	2. <i>Watesile kutawa</i> .	<i>Mwatesile kutawa</i> .
	3. <i>Atesile kutawa</i> .	<i>Wa-</i> , or <i>A-tesile kutawa</i> .
II.	<i>Watesile kutawa</i> , etc.	<i>Jatesile kutawa</i> , etc.

Class.	Sing.	Plur.
I.	1. <i>Nate kutawa</i> .	<i>Twate kutawa</i> .
	2. <i>Wate kutawa</i> .	<i>Mwate kutawa</i> .
	3. <i>Ate kutawa</i> .	<i>Wa-</i> , or <i>A-te kutawa</i> .
II.	<i>Wate kutawa</i> , etc.	<i>Jate kutawa</i> , etc.

The negative of these two tenses is formed by prefixing *ngana-* to the simple stem, interposing the subjective pronoun. The vowels of the prefix are usually assimilated to the vowels of the pronoun as in the present negative.

Class.	Sing.	Plur.
I.	1. <i>Nginindawa (Ngimi-n-tawa)</i> .	<i>Ngunututawa</i> .
	2. <i>Ngunututawa</i> .	<i>Ngunumtawa</i> .
	3. <i>Nganatawa</i> .	<i>Nganatawa</i> .
II.	<i>Ngunututawa</i> .	<i>Nginijitawa</i> .
III.	<i>Nginijitawa</i> .	<i>Nginisitawa</i> .
IV.	<i>Nginichitawa</i> .	<i>Nginiitawa</i> .
V.	<i>Nginilitawa</i> .	<i>Nganagatawa</i> .
VI.	<i>Ngunututawa</i> .	<i>Nginisitawa</i> .
VII.	<i>Nganakatawa</i> .	<i>Ngunututawa</i> .
VIII.	<i>Ngunukutawa</i> .	
	<i>Ngunumutawa</i> .	
	<i>Nganapatawa</i> .	

Another form of the past negative is obtained from the above by changing the final *a* into *e*. It has the meaning of "I have not bound," or "I have not yet bound."

Another form, with the meaning of "I had not yet bound," is also obtained by placing *kana* before the verbal stem, prefixing to this and to the verbal stem the subjective pronoun, and changing final *a* into *e*. As in the simple negative, the vowels of the prefix *kana* are assimilated to the vowel of the pronoun.

Class.	Sing.	Plur.
I.	1. <i>Nginindawe</i> (<i>N-kini-n-tawe</i>).	<i>Tukunututawe.</i>
	2. <i>Ukunutawe.</i>	<i>Mkunumtawe.</i>
	3. <i>Akanatawe.</i>	<i>Akanatawe.</i>
II.	<i>Ukunutawe.</i>	<i>Jikinijitawe.</i>
III.	<i>Jikinijitawe.</i>	<i>Sikinisitawe.</i>
IV.	<i>Chikinichitawe.</i>	<i>Ikiniitawe.</i>
V.	<i>Likinilitawe.</i>	<i>Gakanagatawe.</i>
VI.	<i>Lukunulutawe.</i>	<i>Sikinisitawe.</i>
VII.	<i>Kakanakatawe.</i>	<i>Tukunututawe.</i>
VIII.	<i>Kukunukutawe.</i>	
	<i>Mukunumutawe.</i>	
	<i>Pakanapatawe.</i>	

An idiomatic use of this form, to represent the English adverb "before," is of very frequent occurrence in Yao. Its construction will be seen in the following examples:—

Akanaiche Wasungu uwe twasumaga wandu, Before the Europeans came, we used to trade in slaves; *Tutumale masengo getu, tukunutugone*, We will finish our work before we sleep; *Kwende tuutuche, tukaiche kumangwetu, jikinijitusimane ula 'ji*, Come, let us run, and reach home before the rain overtakes us; *Mkunumiche malawi uwe tupite*, Before you arrive tomorrow, we shall have gone.

Future Tenses.—There are *three* future tenses in Yao.

1. The *first*, or *immediate*, future is formed by prefixing *ta-*, or its equivalent forms, *ti-*, *tu-*, interposing the subjective personal pronoun, and changing the final *a* into *e*. This form is used of immediate action or result, and is expressed by the simple future “I shall or will bind,” etc.

Class.	Sing.	Plur.
I.	1. <i>Tindawe</i> (<i>Ti-n-tawe</i>).	<i>Tututawe.</i>
	2. <i>Tuutawe.</i>	<i>Tumtawe.</i>
	3. <i>Tatawe.</i>	<i>Tatawe.</i>
II.	<i>Tuutawe.</i>	<i>Tijitawe.</i>
III.	<i>Tijitawe.</i>	<i>Tisitawe.</i>
IV.	<i>Tichitawe.</i>	<i>Tiitawe.</i>
V.	<i>Tilitawe.</i>	<i>Tigatawe.</i>
VI.	<i>Tulutawe.</i>	<i>Tisitawe.</i>
VII.	<i>Takatawe.</i>	<i>Tututawe.</i>
VIII.	<i>Tukutawe.</i>	
	<i>Tumutawe.</i>	
	<i>Tapatawe.</i>	

2. The *second*, or *middle*, future is formed from the first by inserting *-ka-* between the pronoun and the verbal stem. It is used of actions done at some little time or distance, and may be represented by “I will go and bind,” etc.

Class.	Sing.	Plur.
I.	1. <i>Tingatawe</i> (<i>Ti-n-ka-tawe</i>).	<i>Tutukatawe.</i>
	2. <i>Tuukatawe.</i>	<i>Tumkatawe.</i>
	3. <i>Takatawe.</i>	<i>Takatawe.</i>
II.	<i>Tuukatawe.</i>	<i>Tijikatawe.</i>
III.	<i>Tijikatawe.</i>	<i>Tisikatawe.</i>
IV.	<i>Tichikatawe.</i>	<i>Tiikatawe.</i>
V.	<i>Tilikatawe.</i>	<i>Tigakatawe.</i>
VI.	<i>Tulukatawe.</i>	<i>Tisikatawe.</i>

Class.	Sing.	Plur.
VII.	<i>Takakatawe.</i>	<i>Tutukatawe.</i>
VIII.	<i>Tukukatawe.</i>	
	<i>Tumukatawe.</i>	
	<i>Tapakatawe.</i>	

Both of these tenses express simple futurity. By changing *-ta*, *-ti*, etc., into *-sa*, *-si*, a form is obtained which expresses necessary consequence or obligation. *Mjende mkatagulile Che Malunga saiche akuno malawi*, Go and tell Che Malunga that he must come here tomorrow; *Elo, taiche*, Yes, he will come; *Namkugumula apa, mesi sigapite*, If you break down [the bank] here, the water will escape.

To both of these forms a continuative sense is attached by adding the suffix *-je*; *Tindaweje*, I shall be binding, etc.

3. The *third*, or *distant*, future is formed from the simple stem of the verb by prefixing the two syllables *ti-chi*-, or *si-chi*-, interposing between them the subjective pronoun. It is used of actions done at some distant time, or regarding the performance of which there is some doubt.

Class.	Sing.	Plur.
I. 1.	<i>Tinjitawa (Ti-n-chi-tawa),</i> or <i>Sinjitawa.</i>	<i>Tutuchitawa,</i> or <i>Sutuchitawa.</i>
	2. <i>Tuuchitawa.</i>	<i>Tumchitawa.</i>
	3. <i>Tachitawa.</i>	<i>Tachitawa.</i>
II.	<i>Tuuchitawa.</i>	<i>Tijichitawa.</i>
III.	<i>Tijichitawa.</i>	<i>Tisichitawa.</i>
IV.	<i>Tichichitawa.</i>	<i>Tichitawa.</i>
V.	<i>Tilichitawa.</i>	<i>Tigachitawa.</i>
VI.	<i>Tuluchitawa.</i>	<i>Tisichitawa.</i>
VII.	<i>Takachitawa.</i>	<i>Tutuchitawa.</i>
VIII.	<i>Tukuchitawa.</i>	
	<i>Tumuchitawa.</i>	
	<i>Tapachitawa.</i>	

A continuative sense is attached by the use of the suffix *-ga* ;

Tinjitawaga, I shall be binding, etc.

The *negative* of the simple future is formed by prefixing *nga-* to the simple stem of the verb, interposing the subjective pronoun. As usual, the vowel of the *nga-* is assimilated to the vowel of the pronoun. It has the meaning of "I will not bind."

Class.	Sing.	Plur.
I.	1. <i>Ngindawa</i> (<i>Ngi-n-tawa</i>).	<i>Ngututawa.</i>
	2. <i>Nguutawa.</i>	<i>Ngumtawa.</i>
	3. <i>Ngatawa.</i>	<i>Ngatawa.</i>
II.	<i>Nguutawa.</i>	<i>Ngijitawa.</i>
III.	<i>Ngijitawa.</i>	<i>Ngisitawa.</i>
IV.	<i>Ngichitawa.</i>	<i>Ngiiitawa.</i>
V.	<i>Ngilitawa.</i>	<i>Ngagatawa.</i>
VI.	<i>Ngulutawa.</i>	<i>Ngisitawa.</i>
VII.	<i>Ngakatawa.</i>	<i>Ngututawa.</i>
VIII.	<i>Ngukutawa.</i>	
	<i>Ngumutawa.</i>	
	<i>Ngapatawa.</i>	

A stronger form of the above is obtained by substituting *ngasa-*, *ngisi-*, etc., for *nga-*, *ngi-*, etc.

Class.	Sing.	Plur.
I.	1. <i>Ngisindawa:</i>	<i>Ngusututawa.</i>
	2. <i>Ngusuutawa.</i>	<i>Ngusumtawa.</i>
	3. <i>Ngasatawa.</i>	<i>Ngasatawa.</i>
II.	<i>Ngusuutawa</i> , etc.	<i>Ngisijitawa</i> , etc.

6. Conditional Mood.

A *present*, or *future*, *conditional* tense is formed by prefixing the conjunction *na-*, *of*, followed by the

personal pronoun, and appending the suffix *-ga*. It has the meaning of "If I bind," "If I shall bind," etc.

Class.	Sing.	Plur.
I.	1. <i>Nindawaga</i> (<i>Ni-n-tawa-ga</i>).	<i>Natutawaga</i> .
	2. <i>Nuutawaga</i> .	<i>Namtawaga</i> .
	3. <i>Natawaga</i> .	<i>Natawaga</i> .
II.	<i>Nautawaga</i> .	<i>Najitawaga</i> .
III.	<i>Najitawaga</i> .	<i>Nasitawaga</i> .
IV.	<i>Nachitawaga</i> .	<i>Naitawaga</i> .
V.	<i>Nalitawaga</i> .	<i>Nagatawaga</i> .
VI.	<i>Nahutawaga</i> .	<i>Nasitawaga</i> .
VII.	<i>Nakatawaga</i> .	<i>Natutawaga</i> .
VIII.	<i>Nakutawaga</i> .	
	<i>Namutawaga</i> .	
	<i>Napatawaga</i> .	

The conjunction *na*, with the simple infinitive, has a meaning similar to the above tense.

Na-kwika ngondo, If war come.

Na-ji-ika-ga ngondo, If war come.

A *past conditional* tense is formed by prefixing the subjective pronoun, followed by the syllable *-nga*, and changing the final *a* into *e*. It has the meaning of "If I had bound," etc.

Class.	Sing.	Plur.
I.	1. <i>Ningatawe</i> (<i>Ni-nga-tawe</i>).	<i>Tungatawe</i> .
	2. <i>Ungatawe</i> .	<i>Mungatawe</i> .
	3. <i>Angatawe</i> .	<i>Angatawe</i> .
II.	<i>Ungatawe</i> .	<i>Jingatawe</i> .
III.	<i>Jingatawe</i> .	<i>Singatawe</i> .
IV.	<i>Chingatawe</i> .	<i>Ingatawe</i> .
V.	<i>Lingatawe</i> .	<i>Gangatawe</i> .

Class.	Sing.	Plur.
VI.	<i>Lungatawe.</i>	<i>Singatawe.</i>
VII.	<i>Kangatawe.</i>	<i>Tungatawe.</i>
VIII.	<i>Kungatawe.</i> <i>Mungatawe.</i> <i>Pangatawe.</i>	

The *negative* of this mood is formed by prefixing the personal pronoun followed by the syllable *ka*, and adding the suffix *-ga*. This form has the meaning of, "If I do not bind," or, "If I had not bound," etc.

Class.	Sing.	Plur.
I.	1. <i>Ngátawaga</i> (<i>N-ka-tawa-ga</i>). 2. <i>Ukatawaga.</i> 3. <i>Akatawaga.</i>	<i>Tukátawaga.</i> <i>Mkatawaga.</i> <i>Akatawaga.</i>
II.	<i>Ukatawaga.</i>	<i>Jikatawaga.</i>
III.	<i>Jikatawaga.</i>	<i>Sikatawaga.</i>
IV.	<i>Chikatawaga.</i>	<i>Ikatawaga.</i>
V.	<i>Likatawaga.</i>	<i>Gakatawaga.</i>
VI.	<i>Lukatawaga.</i>	<i>Sikatawaga.</i>
VII.	<i>Kakatawaga.</i>	<i>Tukatawaga.</i>
VIII.	<i>Kukatawaga.</i> <i>Mukatawaga.</i> <i>Pakatawaga.</i>	

Another form of the above is obtained by using the same prefixes, but changing the final *a* into *e*, and adding the suffix *-je*.

Class.	Sing.	Plur.
I.	1. <i>Ngátaweje</i> (<i>N-ka-tawe-je</i>). 2. <i>Ukataweje.</i> 3. <i>Akataweje.</i>	<i>Tukátaweje.</i> <i>Mkataweje.</i> <i>Akataweje.</i>
II.	<i>Ukataweje, etc.</i>	<i>Jikataweje, etc.</i>

In both of these cases stress is laid on the accentu-

ation of the *ka*, to distinguish them from the subjunctive, which has the same form.

7. *Contingent Mood.*

A *present contingent* tense is formed by prefixing the subjective pronoun, followed by *-nga*, and appending the suffix *-ga*. It puts the results of a condition as present, and has the meaning of "I should be binding" (i.e. if something else had happened).

Class.	Sing.	Plur.
I.	1. <i>Ningatawaga</i> (<i>Ni-nga-tawa-ga</i>).	<i>Tungatawaga.</i>
	I. 2. <i>Ungatawaga.</i>	<i>Jingatawaga.</i>
	3. <i>Angatawaga.</i>	<i>Angatawaga.</i>
II.	<i>Ungatawaga.</i>	<i>Jingatawaga.</i>
III.	<i>Jingatawaga.</i>	<i>Singatawaga.</i>
IV.	<i>Chingatawaga.</i>	<i>Ingatawaga.</i>
V.	<i>Lingatawaga.</i>	<i>Gangatawaga.</i>
VI.	<i>Lungatawaga.</i>	<i>Singatawaga.</i>
VII.	<i>Kangatawaga.</i>	<i>Tungatawaga.</i>
VIII.	<i>Kungatawaga.</i>	
	<i>Mungatawaga.</i>	
	<i>Pangatawaga.</i>	

A *past or future contingent* tense is formed by prefixing the pronoun, followed by the syllable *-nga*, and making the terminal change as in the perfect tenses. It supposes something else to have happened or to be about to happen different from the actuality, and may be expressed by the English, "I should have bound," or, "I should bind."

Class.	Sing.	Plur.
I.	1. <i>Ningatawile</i> (<i>Ni-nga-tawile</i>).	<i>Tungatawile.</i>
	2. <i>Ungatawile.</i>	<i>Mungatawile.</i>
	3. <i>Angatawile.</i>	<i>Angatawile.</i>

Class.	Sing.	Plur.
II.	<i>Ungatawile.</i>	<i>Jingatawile.</i>
III.	<i>Jingatawile.</i>	<i>Singatawile.</i>
IV.	<i>Chingatawile.</i>	<i>Ingatawile.</i>
V.	<i>Lingatawile.</i>	<i>Gangatawile.</i>
VI.	<i>Lungatawile.</i>	<i>Singatawile.</i>
VII.	<i>Kangatawile.</i>	<i>Tungatawile.</i>
VIII.	<i>Kungatawile.</i>	
	<i>Mungatawile.</i>	
	<i>Pangatawile.</i>	

A negative of this mood is formed by prefixing *ngingini-*, or *ngikini-*, to the simple form of the verb, interposing the subjective pronoun. It has the meaning of, "I should not have bound" (i.e. if something else had been the case), etc.

Class.	Sing.	Plur.
I. 1.	<i>Nginginindawa (Ngingini-n-tawa).</i>	<i>Ngukunututawa.</i>
	2. <i>Ngukunuutawa,</i>	<i>Ngukunumtawa.</i>
	3. <i>Ngakanatawa.</i>	<i>Ngakanatawa.</i>
II.	<i>Ngukunuutawa.</i>	<i>Ngikinijitawa.</i>
III.	<i>Ngikinijitawa.</i>	<i>Ngikinisitawa.</i>
IV.	<i>Ngikinichitawa.</i>	<i>Ngikiniitawa.</i>
V.	<i>Ngikinilitawa.</i>	<i>Ngakanagatawa.</i>
VI.	<i>Ngukunulutawa.</i>	<i>Ngikinisitawa.</i>
VII.	<i>Ngakanakatawa.</i>	<i>Ngukunututawa.</i>
VIII.	<i>Ngukunukutawa.</i>	
	<i>Ngukunumutawa.</i>	
	<i>Ngakanapatawa.</i>	

The following examples illustrate the use of the conditional and contingent moods:—

Angaiche sing'anga ngakanauwa mpwanga, If the doctor had come, my younger brother should not have died.

Jikáicheje ula malawi tutujise, If rain don't fall to-morrow we shall come.

Najiikaga ula lelo tutugone apanopano, If rain fall to-day we shall sleep in this place here.

Akáikaga liso tatche lelo, If they did not come yesterday they will come to-day.

Akákamulaga lukonji angagwile, If he had not seized hold of the rope he would have fallen.

Amangwetu ! ningagwile, Dear me ! I almost fell.

Tungalawile kundawipe, nginginijitusimana ula 'ji, If we had started early in the morning this rain would not have overtaken us.

8. Subjunctive Mood.

The *subjunctive* mood is formed by prefixing the pronoun to the simple form of the verb, and changing the final *a* into *e*. It expresses an action which is the consequence or result of another action, and may be expressed by the English, "That I may bind," or, "Let me bind," etc. It is also used as an imperative (see Imperative Mood).

Class.	Sing.	Plur.
I. 1.	<i>Ndawe (N-tawe).</i>	<i>Tutawe.</i>
2.	<i>Utawe.</i>	<i>Mtawe.</i>
3.	<i>Atawe.</i>	<i>Atawe.</i>
II.	<i>Utawe.</i>	<i>Jitawe.</i>
III.	<i>Jitawe.</i>	<i>Sitawe.</i>
IV.	<i>Chitawe.</i>	<i>Itawe.</i>
V.	<i>Litawe.</i>	<i>Gatawe.</i>
VI.	<i>Lutawe.</i>	<i>Sitawe.</i>
VII.	<i>Katawe.</i>	<i>Tutawe.</i>
VIII.	<i>Kutawe.</i>	
	<i>Mutawe.</i>	
	<i>Patawe.</i>	

When emphasis and directness of action are implied, *-ka-* is inserted between the pronoun and the stem; also when the action is to be performed at some distance.

Class.	Sing.	Plur.
I.	1. <i>Ngatawe (N-ka-tawe).</i>	<i>Tukatawe.</i>
	2. <i>Tukatawe, etc.</i>	<i>Mkatawe, etc.</i>

This form in *-ka-* occurs where a simple future occurs in English. *Ana ngatende ai?* Shall I do these things?

The negative of this mood is formed by prefixing the pronoun to the simple form of the verb, interposing the syllable *-ka-*. It has the meaning of, "That I may not bind," "Lest I bind," etc.

Class.	Sing.	Plur.
I.	1. <i>Ngatawa (N-ka-tawa).</i>	<i>Tukatawa.</i>
	2. <i>Ukatawa.</i>	<i>Mkatawa.</i>
	3. <i>Akatawa.</i>	<i>Akatawa.</i>
II.	<i>Ukatawa.</i>	<i>Jikatawa.</i>
III.	<i>Jikatawa.</i>	<i>Sikatawa.</i>
IV.	<i>Chikatawa.</i>	<i>Ikatawa.</i>
V.	<i>Likatawa.</i>	<i>Gakatawa.</i>
VI.	<i>Lukatawa.</i>	<i>Sikatawa.</i>
VII.	<i>Kakatawa.</i>	<i>Tukatawa.</i>
VIII.	<i>Kukatawa.</i>	
	<i>Mukatawa.</i>	
	<i>Pakatawa.</i>	

A stronger form of the negative is obtained by substituting *-kasa-* or *-kaja-* for *-ka-*.

Class.	Sing.	Plur.
I.	1. <i>Ngasatawa (N-kasa-tawa).</i>	<i>Tukasatawa.</i>
	2. <i>Ukasatawa.</i>	<i>Mkasatawa.</i>
	3. <i>Akasatawa.</i>	<i>Akasatawa.</i>
I.	<i>Ukasatawa, etc.</i>	<i>Jikasatawa, etc.</i>

Continuative meanings are attached to the positive form by appending the suffix *-je-*, and to the negative form by appending the suffix *-ga*.

The subjunctive mood has very frequently an obligatory meaning almost corresponding to our English "must." *Ngengupakombola kwika lelo, ngajaula ku magambo*, I cannot come to-day, I must go to the court. "Must" or "ought" in the sense of *duty* are better rendered by the verb *kuwajila*, or *kuwajilwa*, to be fitting, to behave.

Example: *Ndawi ; jijise*, [I have] a conundrum ; let it come.

Ngakwele kwitumbi ngalole kanga jipite ngondo, Let me climb the hill that I may see whether the war has gone.

Mtagulile Che Chitele akolesye moto, Tell Che Chitele to light the fire.

Mjime chiri kuti mlole pachanya pakwe, Stand straight up that you may look at the top.

9. Potential Mood.

The *potential mood* is formed by putting *ta-* before the infinitive, and prefixing the subjective pronoun. It implies permissibility as well as possibility. The meaning is expressed by the English, "That I may bind," "Lest I bind," etc.

Class.	Sing.	Plur.
I.	1. <i>Ndakutawa (N-ta-kutawa).</i>	<i>Tutakutawa.</i>
	2. <i>Utakutawa.</i>	<i>Mtakutawa.</i>
	3. <i>Atakutawa.</i>	<i>Atakutawa.</i>
II.	<i>Utakutawa.</i>	<i>Jitakutawa.</i>
III.	<i>Jitakutawa.</i>	<i>Sitakutawa.</i>
IV.	<i>Chitakutawa.</i>	<i>Itakutawa.</i>
V.	<i>Litakutawa.</i>	<i>Gatakutawa.</i>
VI.	<i>Lutakutawa.</i>	<i>Sitakutawa.</i>

Class.	Sing.	Plur.
VII.	<i>Katakutawa.</i>	<i>Tutakutawa.</i>
VIII.	<i>Kutakutawa.</i> <i>Mutakutawa.</i> <i>Patakutawa.</i>	

Example: *Mkaugule kumlango atakwinjila*, Open the door that he may come in.

Mkaugale kumlango atakwinjila, Shut the door lest he come in.

Mkamulile mwanache 'chinene atakugwa, Take hold of the child carefully lest he fall.

Namkusaka, elo, mtakutenda sai, If you wish, yes, you may do so.

By appending the suffix *-ga*, a peculiar meaning is attached of discontinuing for the present and resuming again at a future time. *Mtakupanganyaga masengo sambano, nambo ligulo*, Leave off your work just now, but [resume it] in the evening.

10. Participles.

There is no complete form of the *present participle* in Yao. Its place is supplied (1) by the definite tenses present or past, (2) by the use of the infinitive with the prepositions *pa* and *mu*, (3) by the conjunction *na*, and, with the addition of the suffix *-pe*.

(1) Example: *Twamsimene alimkukwemba sona*, We found him smoking.

Alimkwangala wakuwele pa chisichi, Skipping about, he stumbled on a stump.

Tumgambile kumsimana apite, You will only find him gone.

(2) The *second* form is used only in the case of participles in agreement with the subject of the sentence.

Example: *Pakulinga uti wasomile mjakwe*, Trying the gun, he shot his companion.

Mkutyoka wangali juakulongolela wasokonochele mwitala, Starting without a guide, they strayed from the path.

(3) The *third* form is used in a similar construction to the second. *Na-tawa-pe*, Tying; On tying; Having tied.

Example: *Naikape ku musi walaliche wa ulendo wose*, Arriving at the village, he called for all those [who had agreed to go] on the journey.

Natamape pa ugono wakomweche, Sitting down on the mat, he fainted away.

A form of the present participle which is used in the case of the third person of the first class, is sometimes heard. It is obtained by prefixing *achi-* to the simple form of the verb, and adding the suffix *-ga*.

Achitawaga, Binding.

Another form in which *mchi-* is substituted for *achi-* in the above, with or without the suffix *-ga*, occurs in such examples as the following:—

Wapite mchisosa mtela, He went away seeking medicine.

Wapite mwitala mchikupulaga mangame, He went along the road beating the dew [off the grass].

The *past participle* is formed by changing the final *a* of the stem into *e*, and adding the prefixes as in the proper adjective.

-tawe, bound.

Twasimene ndembo jajiuwe, We found the elephant dead.

The finite form of the verb in the past perfect tense is also used to represent the participle.

Twasimene ndembo jiwile, We found the elephant dead.

Twajiweni nyumba jipile, We found the house burned.

11. Other Verbal Forms.

(a) By inserting *pa-* before the verbal stem, a meaning is obtained that may be represented by the English "able."

Ngu-pa-tawa, I am able to bind.

Ngongu-pa-ichila, I am not able to reach up to.

(b) By changing the terminal *a* into *ile*, or *ele*, and prefixing *chi-*, a form is obtained which, used with the verb "to be," has the meaning of "I am still binding," etc.

Ndili chi-tawile, I am still binding.

Ali chigonele, He is still sleeping.

Waliji chikanile, They were still refusing.

(c) The above form used alone has the meaning of "Since I bound," etc.

Chi-tawile nyumba jangu, Since I built (bound) my house.

Chitandilile kulwala, nganajimuka, Since he took ill, he has not risen [out of bed].

Chiichile ngininimbona, Since he came, I have not seen him.

This form may take a substantive construction, and be qualified by adjectives, pronouns, etc.

Chaulile (chi-jaulile) chenu 'chila, Since you went away.

(d) By prefixing the relative pronoun, followed by *ana*, to the verbal stem, and adding the suffix *-pe*, a

form is obtained which marks the action of the verb as simply completed.

Mwanache juana-pagwa-pe, A child just born.

Masengo gana-mala-pe, A work just finished.

12. Auxiliary Verbs.

The verb *kuti*, to say, is used as an auxiliary verb in its past tenses, *chite* or *tite*. It is used in conjunction with the subjunctive form of the principal verb. The suffix *-je* may or may not be appended.

The *present perfect* tense has the meaning of "I would bind," "I am about to bind," etc.

Class.	Sing.	Plur.
I.	1. <i>Njite ndawe</i> (or <i>Njiteje ndawe</i>).	<i>Tuchite tutawe.</i>
	2. <i>Uchite utawe.</i>	<i>Mchite mtawe.</i>
	3. <i>Achite atawe.</i>	<i>Achite atawe.</i>
II.	<i>Uchite utawe.</i>	<i>Jichite jitawe.</i>
III.	<i>Jichite jitawe.</i>	<i>Sichite sitawe.</i>
IV.	<i>Chichite chitawe.</i>	<i>Ichite itawe.</i>
V.	<i>Lichite litawe.</i>	<i>Gachite gatawe.</i>
VI.	<i>Luchite lutawe.</i>	<i>Sichite sitawe.</i>
VII.	<i>Kachite katawe.</i>	<i>Tuchite tutawe.</i>
VIII.	<i>Kuchite kutawe.</i>	
	<i>Muchite mutawe.</i>	
	<i>Pachite patawe.</i>	

The *past perfect* tense has the meaning of "I would have bound," "I was about to bind," etc. The form of the past tense *-tiji* is employed, as well as *-chite* and *-tite*.

Class.	Sing.	Plur.
I.	1. <i>Nachite</i> and <i>Natiji ndawe.</i>	<i>Twachite</i> and <i>Twa-tiji tutawe.</i>

Class.	Sing.	Plur.
I. 2.	<i>Wachite</i> and <i>Watiji ndawe.</i>	<i>Mwachite</i> and <i>Mwatiji mtawe.</i>
3.	<i>Achite</i> and <i>Atiji atawe.</i>	<i>Wachite</i> and <i>Watiji atawe.</i>
II.	<i>Wachite</i> and <i>Watiji Utawe,</i> etc.	<i>Jachite</i> and <i>Jatiji jitawe,</i> etc.

Kuwa, to be.

The verb *kuwa* has peculiar forms in its present and past tenses. The remaining parts in use follow the usual formation.

The *present tense* has the meaning of "I am," etc., denoting mere existence.

Class.	Sing.	Plur.
I. 1.	<i>Ndili.</i>	<i>Tuli.</i>
2.	<i>Uli.</i>	<i>Muli.</i>
3.	<i>Ali.</i>	<i>Ali.</i>
II.	<i>Uli.</i>	<i>Jili.</i>
III.	<i>Jili.</i>	<i>Sili.</i>
IV.	<i>Chili.</i>	<i>Ili.</i>
V.	<i>Lili.</i>	<i>Gali.</i>
VI.	<i>Luli.</i>	<i>Sili.</i>
VII.	<i>Kali.</i>	<i>Tuli.</i>
VIII.	<i>Kuli.</i>	
	<i>Muli.</i>	
	<i>Pali.</i>	

The past tense has the meaning of "I was," etc.

Class.	Sing.	Plur.
I. 1.	<i>Naliji.</i>	<i>Twaliji.</i>
2.	<i>Waliji.</i>	<i>Mwaliji.</i>
3.	<i>Waliji (Aliji).</i>	<i>Waliji.</i>
II.	<i>Waliji.</i>	<i>Jaliji.</i>
III.	<i>Jaliji.</i>	<i>Syaliji.</i>

Class.	Sing.	Plur.
IV.	<i>Chaliji.</i>	<i>Yaliji.</i>
V.	<i>Lyaliji.</i>	<i>Galiji.</i>
VI.	<i>Lualiji.</i>	<i>Syaliji.</i>
VII.	<i>Kaliji.</i>	<i>Twaliji.</i>
VIII.	<i>Kwaliji.</i>	
	<i>Mwaliji.</i>	
	<i>Paliji.</i>	

When being in or at a place is denoted, the prepositions *ku*, *mu*, *pa*, are combined with the verb "to be." With *ku* and *pa* the combined form has the meaning of "I am at," etc.

Class.	Sing.	Plur.
I.	1. <i>Nikuli.</i>	<i>Tukuli.</i>
	2. <i>Ukuli.</i>	<i>Mukuli.</i>
	3. <i>Akuli.</i>	<i>Wakuli.</i>
II.	<i>Wikuli, etc.</i>	<i>Jikuli, etc.</i>

Class.	Sing.	Plur.
I.	1. <i>Nipali.</i>	<i>Tupali.</i>
	2. <i>Upali.</i>	<i>Mupali.</i>
	3. <i>Apali.</i>	<i>Wapali.</i>
II.	<i>Upali, etc.</i>	<i>Jipali, etc.</i>
III.	<i>Jipali, etc.</i>	<i>Sipali, etc.</i>

With *mu*, the combined form has the meaning of "I am in," etc.

Class.	Sing.	Plur.
I.	1. <i>Nimuli.</i>	<i>Tumuli.</i>
	2. <i>Wamuli.</i>	<i>Mumuli.</i>
	3. <i>Amuli.</i>	<i>Wamuli.</i>
II.	<i>Umuli.</i>	<i>Jimuli.</i>
III.	<i>Jimuli, etc.</i>	<i>Simuli, etc.</i>

The past tense of these forms is obtained by inserting *a* between the pronoun and the preposition.

Class.	Sing.	Plur.
I. 1.	<i>Nakuli.</i>	<i>Twakuli.</i>
2.	<i>Wakuli.</i>	<i>Mwakuli.</i>
3.	<i>Akuli.</i>	<i>Wakuli.</i>
II.	<i>Wakuli, etc.</i>	<i>Jakuli, etc.</i>

The remaining parts in use follow the usual form.
These are—

1st Future, *Timbe* or *Timbwe* for (*Tin-we*), etc.

2nd „ *Tingawe*, etc.

3rd „ *Sinjiwa*, etc.

Subjunctive, *Mbe*, *Uwe*, etc.

Conditional, *Ningawe*, etc.

Contingent, *Ningaliyi*, etc.

Imperative, *Mbani*, etc.

13. Verbal Formation.

The root-idea of the verb is capable of undergoing several modifications of meaning. These are expressed by modifications of or additions to the verbal stem. In this way, six different forms, in addition to the simple form, are obtained.

1. Applied Form.
2. Causative and Permissive Form.
3. Intensitive Form.
4. Reflexive Form.
5. Reciprocal Form.
6. Reversive Form.

1. What is called the *applied form* is used in cases where, in English, a preposition would be employed to connect the verb with its object. The paucity of prepositions in Yao brings this form into constant use. It is obtained by changing the final *-a* into *-ila* or *-ela*. The termination *-ila* is used when the vowel

of the preceding syllable is *-a*, *i*, or *u*, and *-ela* when it is *e* or *o*.

<i>Kujigala</i> , to carry.	<i>Kujigalila</i> , to carry for.
<i>Kuuya</i> , to turn back.	<i>Kuujila</i> , to turn back at.
<i>Kutila</i> , to flee.	<i>Kutilila</i> , to flee to.
<i>Kutola</i> , to bring.	<i>Kutolela</i> , to bring for.
<i>Kwenda</i> , to go.	<i>Kwendela</i> , to go for.
<i>Kuwelecheta</i> , to speak.	<i>Kuwelechetela</i> , to speak for ; to speak against.

The same modification is also expressed in some instances by changing the final *-a* into *-isya*, *-ichisya*, or *-esya*, *-echesya*.

<i>Kugalauka</i> , to turn.	<i>Kugalauchisya</i> , to turn to.
<i>Kutuma</i> , to send.	<i>Kutumichisya</i> , to send for.

2. A verb is rendered *causative* or *permissive* by changing the final *-a* into *-isya* or *-esya*, or by changing the final syllable into *-sya*.

<i>Kutenda</i> , to do.	<i>Kutendesya</i> , to cause to do ; to allow to do.
<i>Kukamula</i> , to seize.	<i>Kukamulisya</i> , to cause to seize ; to allow to seize.
<i>Kusauka</i> , to suffer.	<i>Kusausya</i> , to cause to suffer ; to punish.
<i>Kukulupuka</i> , to escape.	<i>Kukulupusya</i> , to save ; to allow to escape.

A stronger form is obtained by substituting *-chisya* or *-chesya* for *-sya* ; as *kukamulichisya*, *kukulupuchisya* for *kukamulisya*, *kukulupusya*.

With this form the objective personal pronoun is always used as distinguished from the following intensive form.

3. The meaning of the verb is *intensified* by making the same modifications of the verbal stem as in the

above form. With this form the objective personal pronoun is never employed. Thus *kuwelechetesya* means to speak much, but *kumbelechetesya*, to cause him to speak; *kugumilisya*, to cry aloud exceedingly, but *kumgumilisya*, to make him to cry aloud.

4. A verb obtains a *reflexive* meaning by prefixing *li-* to the stem.

Kusumila, to buy for. *Kulisumila*, to buy for one's self.

Kugawa, to wound. *Kuligawa*, to wound one's self.

Kuwalanga, to plead. *Kuliwalanjila*, to plead for one's self.

5. The *reciprocal form* is obtained by changing the terminal *a-* into *-ana*.

Kunonyela, to love. *Kunonyelana*, to love one another.

Kusuma, to trade. *Kusumana*, to trade with one another.

In certain verbs, where the idea of multitude is conveyed, *-angana* may be substituted for *-ana*.

Kusongana, to come together. *Kusongangana*, to come together (of a great number).

Kwika, to arrive. *Kwikangana*, to arrive all together.

A *causative* meaning is assigned to the above by changing *-ana* into *-anya*.

Kusongana, to come together. *Kusonganya*, to gather together.

6. Many verbs have their action reversed by changing the final *-a* into *-ukula* or *-ikula*.

Kusyenga, to twine.

Kusyengukula, to untwine.

Kulumba, to join.

Kulumbukula, to detach.

In some cases the action is reversed by changing
-ika into -ukula.

Kuunika, to cover.

Kuunukula, to uncover.

CHAPTER VIII.

THE ADVERB, PREPOSITION, CONJUNCTION, AND INTERJECTION.

1. *Adverbs.*

THE adverb in Yao follows the word it qualifies,

Mbelechete 'chinene, Speak distinctly.

Wambone mnopé, Very good.

Several verbs form adverbs by prefixing *kwa* to the infinitive.

Kwakulimba, Strongly.

Many English adverbs may be translated by the adverb *mnopé*, which intensifies the action or quality expressed by the word which it governs; others by *uchinene*, *ichinene*, or *'chinene*, which has the significance of our English *well*, *nicely*. Other adverbs again are expressed by the intensitive form of the verb.

Mnyanyiche mnopé, Speak loudly.

Mkakwele mnopé, Climb far up.

Akuwelecheta 'chinene, He speaks distinctly.

Mtendeje 'chinene, Do it carefully.

Solesyani, Dig deeply.

The following examples illustrate the use of the adverbs, when, where, whence, whether, whersin:—

1. "When," *po, pe, po... 'po, pe... 'pala, po... 'pala.*
Po taiche, When he comes.

Po wawawile 'po, When he went away (alluding to some known event).

Po wawawile 'pala, When he went away (alluding to some still more distant event).

Pe twapanganyaga masengo 'pala, angati twakanjile mitela msanu na umo, When we were working that time, did we not fell six trees?

The adverb always immediately precedes the verb of the adverbial clause, and the principal clause may or may not be introduced by the conjunction *nipo*, or *na*, *ne*, *ni*, *no*, *nu*, or the verb of the clause may be in the infinitive with *ne*, as in the following forms:—

When the war was over the chief returned, *Pe japite ngondo wausile mchimwene; Pe japite ngondo nipo wausile mchimwene; Pe japite ngondo no wausile mchimwene; Pe japite ngondo nekuuja mchimwene.*

2. "Where," *po, ku, po... 'po, po... 'pala, ku... 'ko, 'ku... 'kula.*

Nambweni alimkwima po watawile nyumba jakwe, I saw him standing where he built his house.

Nambweni alimkwima po watawile nyumba 'po, I saw him standing where he built the house (referring to some definite spot).

Nambweni alimkwima po watawile nyumba 'pala (referring to some remote definite spot).

Ngongumanya kwali (ku ali), I don't know where he is.

Namlesile ku twamsimene 'kula, I left him yonder where we met him.

3. "Whence," "whither," *ku, ku... 'ko, ku... 'kula.*

Wausile ku waumile 'ko, He returned whence he came.

Ngongumanya ku wajile, I don't know whither he went.

4. "Wherein," *mu, mu... 'mo, mu... 'mula*.

M'bokosi mu wawisile nguo 'mula tumbone mleso, In the box in which he placed the cloth you'll find a handkerchief.

The following list contains most of the adverbs in common use :—

Abroad, *pasa, kusa*.

Across, *chamchitipa, chamchipingula*.

Afterwards, *panyuma, kanyuma*.

Again, *soni*; the second time *kawili*.

All together, *pamo*.

Aloft, *penani, pachanya*.

Alone, *jika, jikape*.

Always, *mowa gosepe*.

Apart, *pachisyepela, kundundumala*.

Backwards, *kunyuma*.

Directly, *sambano 'jino*.

Down, downwards, *kusi, pasi*.

Early in the morning, *kundawi, kundawipe*, before cockcrow, *kumasikusikupe*.

Everywhere, *posepose, panapose, posepe*.

Far away, *kwanaula, kwakutalika*.

Fast, *chitema*.

Finally, *pa mbesi*.

Forwards, *paujo, kumbujo*.

Further, *kupunda*.

Gently, *mbolembole*.

Gratis, *lulele*.

Hereafter, *panyuma pano*.

Immediately, *sambano, sambano 'jino*.

Inside, *mkati*.

Lengthwise, *chamchileu*.

Little, a, *panandi*.

Merely, *pe*.

More, *kupunda*.

Much, *kwakujinji*, *mnope*.

No, *ngwamba*.

Not: is it not so? *eti?* is it not? *angati?* it is not, *ngati*, *angati*; it is not here, he is not here, *kwangali*; nothing, *ngechipali*; he is not here, *nganakugwa*; it is not he, *nganali* 'wo.

Now, *sambano*, *sambano pano*, *sambano* 'jino.

Often, *kawili kawili*, *kwakujinji*.

Once, *kamo*, *kampepe*.

O! *mwa*. O chief, *mwa* 'chimwene.

Outside, *kusa*, *pasa*.

Pairs, in, *-wili -wili*.

Privately, *pa mbali*, *pachisyepela*.

Quickly, *chitema*, *chitema*.

So, *sai*, *iyoyo*, *aii*.

Sometimes, *kamokamo*.

Soon, *sambano*.

There, *akuno*, *ako*, *akula*, *apano*, *pepano*, *apo*, *apala*.

Throughout, *pose*.

Thus, *aii*, *sai*.

To day, *lelo*, *lelo* 'jino, *lelo* 'ji.

Together, *pamo*, *pampepe*.

Well, *uchinene*, *ichinene*, 'chinene, *kwambone*.

Within, *m'mkati*, *pakati*.

Without, *pasa*, *kusa*.

Yes, *elo*.

Certain words onomatopoetic in their character may be classed as adverbs. They represent the action or the idea referred to, and may be used with or without the descriptive verb; thus *chum* signifies the sound of falling into water, like our English "splash;" *Wagwile m'mesi*, *chum!* He fell into the

water, splash. *Myu*, with the fingers drawn across the lips, or accompanied by a peculiar motion of the hands one over the other, signifies completion; *Ngondo jaiche nekumala wandu myu!* The war came and the population was completely destroyed.

An idiomatic use of the verb *kuti*, "to say," is used in conjunction with such words. To the form *-ati* is prefixed the characteristic or pronoun of the object described, and joined with the onomatopoeic has the force and application of an adjective. *Nguo jati pyu*, Red cloth (literally, the cloth which says *pyu*, or red). *Nale, ngope jakwe jati bi*, Look, his face is black (*i.e.* he is angry).

The following list comprehends the chief onomatopoeic words with the ideas they are expressive of:—

Bi, blackness, anger.

Chiri, standing upright.

Choti, fulness.

Chum, falling into the water.

Chwa, dryness.

Chwe, fizzing, as hot iron causes on being immersed in water; aching pain.

Chwi, abundance, great numbers.

Di, di..., sound of two-legged animal running or walking.

Gwagwala gwagwala, bare upright objects.

Gwere, disappearing.

Ji, invisibility.

Jijiri jijiri, disorder.

Jojojojo..., water trickling down, rain falling.

Kachi, puff of smoke.

Kuputu kuputu, sound of four-legged animal running.

Ku, objects scattered about.

- Lapu*, flash, as of gunpowder.
Lasi, crouching.
Lyolyolyo..., sweetness.
Mbe, whiteness, brightness.
Mbu, whiteness, brightness.
Mbwi, leaping.
Mulu, crowding together.
Mya, smoothness, softness, quietness.
Myu, completion.
Myu, being startled.
Nde, fulness.
Ndi, strength, firmness.
Ndu, invisibility.
Ndya, fineness or beauty of finish.
Nga, pungent taste.
Ngo, congregating together.
Nji, strength.
Njo, prominence.
Njonjonjo..., steadily running.
Pe, completeness.
Pee, quietness, stillness.
Pete, completion.
Piringu piringu, disorder.
Pulika pulika, running blindly.
Pupulu, extinction.
Pwalu, tripping up.
Pyu, redness.
Pyalu, tripping up.
Si, coldness, saltlessness.
Silili, invisibility.
Supu, being startled.
Tiririri, smoothness, softness.
To, fulness.
Tuchi, rising up of a column of smoke.
Tututu, people going in "Indian file."
Tusu, smashing.

Twe, scattering.

Weluwelu, softness, smoothness.

Winu, overleaping.

2. *Prepositions.*

There are very few prepositions in Yao. Their place is usually supplied by the applied form of the verb (see p. 69). Many are expressed by a noun, or by the relative preposition *-a*. Some English prepositions have no Yao equivalent. "From" is an example. It must be expressed by *kutyoka*, "to start," if it refers to place, and by *kutanda*, "to begin," if it refers to time.

Na, "with," "by," may assume any of the forms *ne*, *ni*, *no*, *nu*. *Ni mpeni*, with a knife, It is joined to a contracted form of the pronoun (see p. 26).

Ku, to. It expresses motion towards, but is also used in the sense of "at." When connected with a proper name *ku* becomes *kwa*.

Mu, in. It expresses position within the object or action conveyed by the substantive or verb.

Pa, at. It denotes position at the object indicated.

Mpaka, *mpaka ku*, *mpika*, denote "as far as," "until," "up to." *Twajesile mpaka kwitumbi*, We went as far as the hill. It is used also of time; *Mpaka leko*, Until to-day.

The following list contains most of the prepositions in common use :—

Above, *penani*, *penani pa*, *pachanya*, *pachanya pa*.

According to, *mpelaga*, *mpela*, *malinga ni*.

After, *panyuma pa*, *munyuma mwa*.

Among, *pa*, *pakati pa*.

Before, *paujo pa*, *pa mbujo pa*.

Behind, *panyuma pa*.

Beside, *mgulugulu. pa mbali pa.*
 Between, *pa chilikati pa, pakati pa.*
 By, *ni, na.*
 Except, *akaweje.*
 Instead of, *m'malo mwa.*
 Into, *m', mu.*
 On, *pachanya, pa, mwa.*
 To, *ku.*
 Under, *pasi, pasi pa, kusi, kusi kwa.*
 With, *ni.*
 Within, *m'mkati mwa.*
 Without, *pasa pa.*

3. Conjunctions.

Na, ne, ni, no, nu, "and," is used to couple substantives, adjectives, pronouns, and adverbs; *nipo*, "and," is used to couple verbs, except in the case of the infinitive mood, when *ne* is used.

Nambo, but, now, nevertheless. *Nambo* has frequently the meaning of "rather," "but rather," "rather I would have," etc. *Nguo ajo kusalala, ngusaka aji nambo*, That cloth is pretty, but I would rather have this.

Namuno, Nachiwamuno, although.

Na, Nawaga, Naga, "if." If is more generally expressed by the conditional mood of the verb.

Kanga, perhaps.

Kuti, that, in order that. "That," "in order that," is also expressed by the subjunctive mood of the verb, with or without the use of the *kuti*.

Menema, therefore, consequently.

4. Interjections.

Many natives use a great deal of action, joined with half articulate sounds, to express their meaning,

and, as a rule, these vary with the speaker. The following list contains the interjections in common use with the ideas or meanings they represent:—

Ugwi! surprise, wonder.

Amanqwetu! Dear me!

Ngondo! surprise.

Ea! wonder.

Amao! grief, sorrow.

Eti! Did you ever hear the like! The idea of such a thing!

M'! (with a shrug of the shoulders) dislike.

Sa! impatience.

There is no *word* in Yao to express thanks, but a gift is properly received with both hands, the recipient saying at the same time "*Ea, Ea.*"

The Yao salutation is "*Twagonile,*" We slept. In those districts frequented by the Arab and coast trader, the expression *Nasikamu*, for *Nashika miguu*, "I embrace your feet," is used by an inferior to a superior, who in response uses the Arabic form *Marahaba*, Thank you, or Welcome. In parts reached by English influence, a European receives the salutation "*Moni,*" which to the native mind is a phonetic representation of "Good morning."

END OF PART I.

P A R T I I .

YAO-ENGLISH VOCABULARY.

YAO-ENGLISH VOCABULARY.



PRELIMINARY OBSERVATIONS.

IN the following vocabulary only words in actual use have been inserted. With its system of prefix and suffix changes, Yao lends itself very readily to the formation of new words. By the use of the various class prefixes every verbal stem may be made the basis of a large number of substantives, whose meaning varies according to the class prefix employed. In this way large additions to the existing vocabulary may be made. The following list, however, contains only such words as are embraced in the language as spoken at present. Few foreign words are incorporated, and those only which have already been naturalized, such as *kasa*, a box, *kalata*, a book, from the Portuguese *kasha*, *charta*. Thus, so far as it is complete, the vocabulary represents the terminology of the Yao tribe at its present stage of development.

As the formation of the past tenses is the chief source of difficulty in obtaining a knowledge of the verb, the stem of the perfect tense, omitting pronominal prefixes, has been inserted after very many of the verbs. After each stem are given most of its derivatives in actual use, and where there is any

diversity from the usual passive intensive, etc., the meaning is appended.

In searching for a word in the vocabulary, it is necessary first of all to find the stem by clearing it of all adventitious syllables, and to correct any changes which have been made in the stem during the process of grammatical construction. The following list of the principal prefixes may be useful :—

Substantive Prefixes.

<i>Chi-</i> ,	<i>Ku-</i> ,	<i>Mu-</i> ,	<i>U-</i> ,
<i>I-</i> ,	<i>Li-</i> ,	<i>N-</i> ,	<i>Wa-</i> .
<i>Ji-</i> ,	<i>Lu-</i> ,	<i>Pa-</i> ,	
<i>Ju-</i> ,	<i>Ma-</i> ,	<i>Si-</i> ,	
<i>Ka-</i> ,	<i>Mi-</i> ,	<i>Tu-</i> ,	

Adjectival Prefixes.

<i>Chachi-</i> ,	<i>Juam-</i> ,	<i>Lualu-</i> ,	<i>Twatu-</i> ,
<i>Gama-</i> ,	<i>Kaka-</i> ,	<i>Mwamu-</i> ,	<i>Wa-</i> ,
<i>Jaji-</i> ,	<i>Kwaku-</i> ,	<i>Papa-</i> ,	<i>Wo-</i> .
<i>Jami-</i> ,	<i>Lyali-</i> ,	<i>Syasi-</i> ,	

Pronominal Prefixes.

<i>A-</i> ,	<i>Jua-</i> ,	<i>M-</i> ,	<i>Si-</i> ,
<i>Chi-</i> ,	<i>Ka-</i> ,	<i>Mu-</i> ,	<i>Tu-</i> ,
<i>Ga-</i> ,	<i>Ku-</i> ,	<i>Mw-</i> ,	<i>U-</i> ,
<i>I-</i> ,	<i>Li-</i> ,	<i>N-</i> ,	<i>Wa-</i> .
<i>Ji-</i> ,	<i>Lu-</i> ,	<i>Pa-</i> ,	

Verbal Prefixes.

<i>A-</i> ,	<i>Ku-</i> ,	<i>Ngana-</i> ,	<i>Ti-</i> ,
<i>Chi-</i> ,	<i>-ku-</i> ,	<i>Ngist-</i> ,	<i>Ti-ka-</i> ,
<i>Ka-</i> ,	<i>Kum-</i> ,	<i>Nim-</i> ,	<i>Tu-</i> .
<i>-Ka-</i> ,	<i>Nga-</i> ,	<i>Si-chi-</i> ,	
<i>-Kana-</i> ,	<i>-Nga-</i> ,	<i>Ta-</i> ,	
<i>-Kasa-</i> ,	<i>Ngakana-</i> .	<i>-Taku-</i> ,	

A.

A has the sound of the *a* in "father." It is perhaps somewhat opener and flatter, especially in the case of the syllable *wa*.

A, followed by *u*, has the tendency to coalesce with it into an *o* sound. This is true of every case of combination of *a* and *u* in inflection; as *wojumu* for *wa ujumu*. In words such as *kwaula* the sounds remain distinct.

A, followed by *i*, coalesces with it into *e*, as *lyesimba* for *lyaisimba*, from *lya lisimba*.

A, sign of third person singular, prefixed to verbs agreeing with a substantive of the first class.

-A, with the syllable of concord prefixed, denotes the prepositional relation, *of*, *for*. When the concordant syllables *chi*, *ji*, are prefixed to -a, the *i* is dropped, forming *cha*, *ja*. *Li-a*, *si-a*, become *lya*, *sya*.

-A-, prefixed to the stem of the perfect tense, transforms it into a past tense. *Lijela lijasiche*, the hoe has been lost; *lijela lyajasiche*, the hoe was lost.

ACHAJETU, pl. of *mjetu*, our friends; companions.

Achajenu, your friends.

Achajao, their friends.

ACHAKONGWE, pl. of *juamkongwe*, females; wives.

ACHALENDU, pl. of *mlendo*, travellers; strangers.

ACHALONGO, pl. of *mlongo*, relations. See **MLONGO**.

ACHAMBUMBA, pl. of *juambumba*, shortened form *achamba*, women.

ACHANASI, ANASI, acquaintances; neighbours.

ACHAPWANGA, pl. of *mpwanga*, my younger brothers.
See **MPWANGA**.

Achapwenu, your younger brothers.

Achapwao, his younger brothers.

-ACHENI, with the syllable of concord prefixed.
Whose? Whom? *Nyumba aji jacheni*? Whose house is this? *Ajile kwacheni*? To whom did he go?

ACHIKULU, ACHIKULUGO, mother, used in speaking of her. The term used in addressing her is *amao*.
Achikuluwangu, my mother.

ACHIMSYENE, pl. of *msyene*, themselves, the owners.
Achimsyene migunda, The owners of the gardens.

ACHIMWENE, pl. WAIMWENE, chief, king. A polite form of address is *achimwene*, in the sense of "sir."

ACHINAKALANAKALA, the old people who are supposed to be conversant with all national customs and habits.

ACHINASALA, pl. of *Mnasala*, the coast traders, generally Swahilis. The Swahili language is called *Chi-Nasala*.

ACHIWANA, ACHIWANAGO, pl. of *mwanago*, children; subjects. A chief calls his slaves *achiwanganu* or *achiwana wangu*, my children.

Ai, thus; literally, these things. *Mtende ai*, Do it in this way.

AJANGU, AJAKO, AJAKWE, etc., pl. of *njangu*, etc., my friends; my companions.

AKAWE, AKAWEJE, but; except. *Wandu wangalya akawe kunawa kaje*, People do not eat without first washing their hands.

-AKO, with the concordant syllable prefixed, represents the second person singular of the possessive pronoun. It is rarely used, the more polite plural *-enu* being in general use.

AKO, **AKOKO**, there; at some little distance. *Ajinjilile ako*, He disappeared in there.

AKULA, **AKULAKULA**, there; at a distance, or at some place previously alluded to. *Ausile akulakula*, He has returned to that same place.

AKULU, **AKULUGO**, older brother.

Akulu wao, his older brother.

Achakuluwao, his older brothers.

AKUNO, here; **AKUNOKUNO**, close at hand.

-AKWE, with syllable of concord prefixed, his, its. *Liwago lyakwe*, his axe.

AKWEGO, father-in-law; mother-in-law. In reality it denotes the relationships that exist between parents and their children-in-law, and hence is used by a man in speaking of his son or daughter-in-law, as well as *vice versa*.

Akwegwangu, my mother-in-law.

Akwegwao, his mother-in-law.

AKWELUME, maternal uncle. A man is heir to the name and possessions of his maternal uncle.

-ALAKWE, with concordant syllable corresponding to first class prefixed, he; this man.

ALAMBI, pl. of *mlambi*, subjects who acknowledge the chieftainship of a chief. Although there is no such thing among the Yaos as tribute in our sense of the word, yet the *alambi* make frequent payments to the chief (*ulambi*) in acknowledgment of his authority.

ALAMU, brother-in-law; sister-in-law. *Alambangu*, *alambenu*, *alambao*, my brother-in-law, etc.

AMAO, or **AMAWO**, mother. A grown-up person usually speaks of his mother as *achikuluwangu*.

AMBIRI (*Chi-Nyasa*), under chiefs or headmen of villages.

AMBOSANGA, pl. *achambosanga*, friend.

AMBUJE, ACHAMBUJE, pl. of *Mbuje*, master; grandfather; grandmother.

AMKAWA. See ANKAWA.

AMWALI, ACHIWALI, pl. of *mwali*, girls who have passed through the *unyago* ceremony, but have not borne children.

AMWENE, friend.

AMWENYE, chief.

ANGATI, 'NGATI, Is it so? Is it not so? It is not so.
Angati waiche liso? Did he not arrive yesterday?
Angati liso, nambo lijusi, Not yesterday, but the day before. *Ngwamba, ngati awowo*, No, it is not those people.

ANKAWA, AMKAWA, perhaps.

-ANGU, with syllable of concord prefixed, my.
Livago lyangu, my axe.

-ANGUNE, with syllable of concord prefixed, my own.
Mleso wangune au, This handkerchief is my own.

-AO, with syllable of concord prefixed, their.
Chilambo chao, their country.

APA, APAPA, here; close at hand.

APALA, APALAPALA, there; at a distance.

APANO, APANOPANO, here; in this place here.

APO, APOPO, there; at some little distance.

ASIWANI, pl. of *msiwani*, cousins; children of mother's brother, or father's sister.

ASONO, ASONOGO, wife; husband. A man speaks of his betrothed as *Asono wangu*.

ASYENE, owner. *Asyene Chilambo*, The owner of the country. *Asyene musi*, The headman of the village.

-ASYENE, with concord syllable prefixed, another's.

Mkalo au wasyene, This knife belongs to another.

ATATI, pl. *achatati*, father. The term is used as a title of respect, and is frequently used in addressing women, although in their case *amao* is the general term.

ATELESI, the instructress who performs the ceremonies at the commencement of the women's *unyago*.

AWILO, ACHAWILO, the parties who perform the last offices for the dead.

•

B.

B has the same sound as in English.

BALALA-BALALA, hither and thither; in confusion; helter-skelter.

BALALIKA, KU (-BALALICHE), to be scattered in different directions.

Balalisya, ku, to scatter.

Balalikangana, ku, intensitive.

Balalikanganya, ku, causative and intensitive.

BANGULA, KU (-BANGWILE), to roar as a wild beast; to give a shout. A chief on rising in the morning gives a shout, that people may know he is out.

BATA, calm. *Kugwile bata*, It is very calm. *Ligwile bata pa nyasa*, The lake is calm.

BELUBELU, expressive of unsteadiness.

BELUKA KU (-BELWICHE), to be unsteady.

BI, expressive of blackness or anger. *Ngwo ja bi*, black cloth. *Ngope ja Ntebe jili bi*, Ntebe's face has an angry look.

BIMBI, a man possessed by the spirits (*masoka*) who foretells by dreaming. The word is not in common use.

BOKOLA, a walking-stick. *Bokola jangu*, my walking-stick.

BWALISO, a shelf for drying fish, game, etc. *Bwaliso wa somba*.

BWASIRA, KU (-BWASIRE), to be raving drunk. *Bwasirisya, Ku*, intensitive.

BWASYA, KU (-BWASISYE), to leap (of fishes).

CH.

CH has the sound of the English *ch* in "cheer."

CHA, of, used with the singular of nouns of the fourth class. *Cha cheni? Cha nduni?* Whose?

CHA, KU (-CHELE), to dawn; to clear up (after rain); to burst open (of leaf buds). *Kuchele, kwenda tujaula*, It is clear, come let us be going. *Pe kwachele*, At dawn.

Chelwa ku, used of the position of the moon in the sky at sunset. *Pa kwinjila lyuwa, kuchelwa pakati mtwe*, The moon is overhead at sunset.

CHACHAMBUKA, KU, to boil up; to become angry; to be sour-tempered. *Liponda lyachachambwiche m' mpika*, The relish boiled up in the pot. *Che Nyono achachambwiche, kala waliji juakunguluka*, Mr. So-and-so has become sour-tempered, hitherto he was one who was pleasant to talk to.

CHACHATIKA, KU (-CHACHATICHE), to be swift of foot.

CHACHINGANA, anything; such and such; something. *Wajigele chachingana chachingana*, He brought such and such articles.

CHAIGALA, anything; something; such and such.

CHAKA, a year, counting from the time of planting the crops; a season; time.

Chaka chine, Chaka kwa, Pa chaka, next year.

Mwacheso, last year. *Mwachejusi*, the year before last. *Mwachejusi aula*, some years ago.

Chaka muchikupitila, year by year.

CHAKACHI? When? What time?

CHAKAPULA, KU (-CHAKAPWILE), to dig out; to commence a quarrel.

CHAKULYA, food. *Mbani chakulya*, Give me something to eat.

CHALA, finger; toe.

Chala cha chikongo, thumb; great toe.

Chala cha mlanjililo, first finger.

Chala cha silikati, middle finger.

Chala cha nyonje, little finger; little toe.

CHALAMANDALA, KU, to be tough; to be stiff and unpliant, as an unprepared skin; to be obstinate; to be stubborn.

CHALU, insolence.

CHALUKA, a kind of bean.

CHALUKA, impudence.

CHALUMO, YALUMO, the same; at the same time.

Mkalongane nao, mkaiche chalumo, Accompany him, and arrive at the same time. *Mtende umwe chalumo na 'juju*, Do the same as this man.

CHALUSI, impudence; insolence; irreverence.

CHALUWA, light blue cloth.

CHAMBA, Indian hemp.

CHAMBA, PA, *Kujigala mwanache pa chamba*, to carry a child astride on one's haunches, supporting it with the arm.

CHAMBUJU, in front.

CHAMCHILEU, lengthwise.

CHAMCHIPINGULA, crosswise.

CHAMCHITIPA, crosswise.

CHANACHE, derision; joking. *Sungula nekumtendela chanache lisimba*, The rabbit played a trick on

the lion. *Mkwete chanache umwe*, You are joking.

CHANGULA, sound of wind blowing through the trees.

CHANYANDA, KU, to smash up.

Chanyandika ku, passive.

CHAPA, KU, to wash clothes; to take a pinch of snuff.

Chapika ku, to be washed.

CHAPACHA, KU (-CHAPACHICHE), to speak at great length.

CHASO, trunk of an elephant.

CHATI CHATI, such and such; so and so. *Mtenga watemi pakati pa nganya, nekugombelesya chati chati*, The messenger sat down in the middle of the courtyard, and declaimed in such and such a way.

CHATI SAI, such and such; so and so; thus. *Mjile chati sai, chati sai*, Say so and so. *Mtende chati sai*, Do it in this way.

CHANASA, pity; mercy.

Chanasa, Ku kola, to have pity.

Chanasa, Ku tenda, to show mercy.

Ngwete chanasa na 'juju, I have pity on this man.

CHANGALAMA, hair on the chest.

CHANGALAMA, KU, to be stiff and unpliant; to be strong.

CHANGALAMANA, KU, intensitive.

CHANJA, KU, to rebound, as a ball does.

CHANJA, KU GOMBA CHANJA, to clap the hands in token of assent or agreement.

CHANJAMULA, KU, to tilt up one end or side; to lever up.

Chanjamuka ku, to be tilted up.

CHAU, the hot season, lasting from August to November. During this season native gardens

are hoed, the grass and trees are cut and burned for manure, and all is made ready for sowing the crop as soon as the first rains have fallen.

CHECHE, *Ku suma cheche*, to buy little by little, or piece by piece.

CHECHELUKA, KU (-CHECHELWICHE), to cause to delay.

CHECHEMA, KU, to give a rustling noise, as white ants do when disturbed; to swell up, as a corpse sometimes does.

CHECHENA, *kuasama chechena*, to grin and show the teeth. *Liwanga lyatipe chechena*, a gaping wound.

CHECHENUKUKA, KU, to crack; to gape.

CHECHULA, KU (-CHECHWILE), to tear a strip off calico; to pierce below the skin; to cut a slice off anything.

Chechuka ku, passive.

CHEJELA, KU, to be red.

Chejesya ku, to redden.

Chejelesya ku, to be of a deep red colour.

-CHEJEU, red. *Ndalama jajichejeu*, gold.

CHEKA, KU (-CHECHILE), to cut with a sawing motion.

See LICHEKA.

-CHEKULU (-CHEKULUPE), old, aged. *Juamchekulu*, an old man.

CHEKULUPA, KU (-CHEKULWIPE), to be old.

CHELA, KU, to castrate, to clean cotton.

CHELENYENDULA, KU, to take a piece off the end; to remove a little from the top.

Chelenyenduka ku, passive.

CHEMBA, KU, to take a small part of. *Achembe sona, achimwene*, Take a pinch of snuff, sir.

CHEMBEMBE, hair on the arms and chest.

CHEMBULUSYA, KU, to be disrespectful.

Chembuluka ku, to be treated with disrespect.

CHEMWALI, a girl, used in speaking of or to any

girl. *Chemwali umwe, twagani*, You girl there, keep on pounding.

CHENAMA, KU, to be quarrelsome; to be fierce.

CHENGA, KU, to dazzle, as the sun does when one looks at it.

Chenjeka ku, passive.

CHENGULANYA, KU, to interfere and stop a quarrel.

CHENJELA, KU, to interfere and stop a quarrel.

CHENJERERE, soot hanging in threads from the roof of the house.

CHENUKA, KU, to tumble down.

CHERENGA, KU (-CHERESILE), to go fast; to be in a hurry.

Cheresya ku, to quicken; to hasten.

CHERERA, KU, to carve or scoop out with an iron chisel (*njelelo*).

Cherereka, ku, passive.

Chereresya, ku, to hollow out deeply, as in making a powder box (*mtete*).

CHEREREKA, KU, to finish off nicely a piece of work; to cause another person to wait a long time for one.

CHERESYA, KU, to draw away one's attention; to cause to delay.

CHEREWeka, KU, to draw off the attention.

CHEREWESYA, KU, to draw away one's attention.

CHESA, KU, to wash the feet so as to render them white; to whiten by rubbing.

Cheseka ku, to be white (of the feet); to be without eyelashes.

Chesela ku, to whiten by rubbing with a stone.

CHESULA, KU (-CHESWILE) to dye.

Chesuka ku, to ferment, to be dyed.

CHESYA, KU (-CHESISYE), to be awake the whole night. *Kuchesya chilo ne kwina*, to spend the whole night dancing.

CETE, silently. *Kutama chete chete chete*, to sit silently. *Mjile chete*, Be still.

CHEUCHILA, KU, to look over the shoulder.

CHEUJE, hair on the body.

CHI forms the characteristic and prefix to nouns of the fourth class. When nouns are formed from verbs by prefixing *chi*, and modifying the final vowel, the substantive thus formed gives the result or instrument of the action denoted by the verb.

When any noun prefix is changed into *chi*, the form obtained denotes the object in its singularity or its individuality. The same operation also denotes increase or enlargement of the object alluded to.

When prefixed to tribal nouns *chi* denotes the kind of, the sort of. *Ohi Mang'anja*, the Mang'anja kind. *Nguo ja chi Ingeresi*, English cloth, i.e. cloth of the English kind. Used alone, the form generally refers to the language. Thus, *mtela wa chi Yao* means medicine of the Yao kind, while *chi Yao*, used alone, as a rule, signifies the Yao language.

-CHI? What? Which? *Mtela wachi?* Which tree?

CHI? What? Which? *Litumbi chi?* Which hill?
Mundu chi? Which man?

CHICHI? What? *Ana chichi?* What is the matter?
Ligongo chichi? Why? *Kwa chichi?* For what reason? *Chichi mkutenda?* What are you doing?

CHICHICHISYA, KU, to give assent to; to strike a path; to support in an upright position.

CHICHIRICHISYA, KU, to support; to prop up.

CHIDOKOMILO, the larynx.

CHIDULO, water that has been strained through ashes of banana leaves and used as salt to be put in the relish.

- CHIDUNDA, a large person ; large game.
 CHIDUSWA, a small piece cut off anything.
 CHIFUNDE, beer or food that has lain for some time and so has become bad.
 CHIGAGA, great astonishment. *Kulola chigaga*, to look with fixed eyes.
 CHIGAJIGAJI, *Kutota chigajigaji*, to darn. They darn by sewing round the hole until the sewing meets in the centre.
 CHIGAMBA, a patch.
 CHIGASA, the palm of the hand.
 CHIGOGO, *Chigogo chikundenda*, I am unable to say anything.
 CHIGOMBE, a bracelet made of plaited grass.
 CHIGONO, a sleeping place on a journey ; a camp. The length of a journey is estimated by the number of camps on the way.
Pakwaula ku manga igono ilingwa mwitala? On going to the coast, how often do you sleep on the road?
 CHIGOPOLA, CHIGOPOLELO, explanation.
 CHIGOTI, a switch or whip made of hide, chiefly of hippopotamus or rhinoceros.
 CHIGUGUMISI, a rumbling or humming sound.
 CHIGULAKA, a fibrous plant used in making cord.
 CHIGUMUCHILO, a landslip.
 CHIGUNGULUKUTU, dry, hardened skin.
 CHIGUNGUMILA, an indistinct rumbling sound.
 CHIGWAGWA, chattering. *Chigwagwa wewala akwete*, That man is a chatterbox.
 CHIGWEMBELE, want of strength ; helplessness.
 CHIGWENEMBE, a rat-trap made of the stem of a tree.
 CHIGWIRI, a short stump left of a hoe or axe, or of a gun-flint.
 CHIMBUNDE, a grass fence built round a house.

- CHHOMBULUKU, mould on an article that has lain a long time in one place.
- CHIJAMA, *jua chijama*, one who flits about from place to place.
- CHIJANI, a running knot; left-handedness
- CHIJAO, a beer feast made for those who have been doing work for one. *Kulima chijao*, to hoe for beer. The beer is spoken of as *ukana wa kulima*, or *ukana wa manyasi*, etc., according as it is given for hoeing or carrying of grass.
- CHIJEJE, the cheek.
- CHJEWAJEWA, a restless, wandering disposition.
- CHJOSOLA, a cricket.
- CHJUNGU, a pot with a narrow mouth, used generally as a water-pot.
- CHJUNI, a bird.
- CHIKALAKALA, paper, especially that in which beads are wrapped; the cocoon of the caterpillar.
- CHIKALAKASA, the skull.
- CHIKALASA (Swahili), a small tusk.
- CHIKALAWESA, the nail of the finger or toe.
- CHIKALULILO, meaning; explanation.
- CHIKAMBI, a quid of tobacco. When not being chewed it is usually carried behind the ear.
- CHIKAPULA, the broad strips of soil hoed for planting rice.
- CHIKASA (Portug.), a box.
- CHIKASU, a species of ginger, used as a condiment with fowl.
- CHIKATE, a bundle of bark rope.
- CHIKENGELE, a rattle carried at the waist-belt, which tinkles as the wearer walks; a small bell.
- CHIKO, a ford in a river; a landing-place for canoes.
- CHIKOI, a large wooden spoon or ladle, used for dividing out *ugali*. *Chikoi cha kwine kwine*, a double ladle.

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CHIKOKO, a wild beast; weeds; a mote in the eye;
a poisonous plant; any foreign substance.

CHIKOKOLUPYA, the first rains.

CHIKOKOMO, sound of rainfall or waterfall.

CHIKOKOWU, loitering.

CHIKOLA, a small yellow bead; beans, after being
husked by steeping; bark cloth prepared by
boiling.

CHIKOLOKOSA, a part of a house separated from the
rest by a low partition and generally used as a
sleeping place; a verandah room.

CHIKOLOLO, a tobacco pipe.

CHIKOLONGO, CHIKOLONGWE, a hippopotamus spear,
consisting of an iron head with a rope attached,
into which is fitted the wooden shaft. When
the animal is struck, the shaft becomes detached
from the spear-head, leaving the spear-head in
the wound.

CHIKLOWA, lower eyelid; the chaff of sorghum grain.

CHIKLOWONDO, a whirlpool in a stream (?).

CHIKOMBE, the shell of a bivalve mollusc, used as a
spoon.

CHIKOMBWA, an egg-shell; shell of tortoise.

CHIKOMO, *kuuwa chikomo*, to die suddenly.

CHIKONGO. See CHALA.

CHIKONGWE, a granny knot.

CHIKONGWE, *Kwenda chikongwe*, to walk slowly; to
loiter. *Ku welecheta chikongwe*, to interrupt in
speaking.

CHIKONYO, the top of a pumpkin.

CHIKOPA (Chinyasa), a shield; a skin.

CHIKOPELA, a crab's hole.

CHIKOPIYA, a close-fitting white cotton skull cap,
usually worn by the coast traders.

CHIKOPOKO, *Lyuwa lya chikopoko*, the last day of
finishing up the women's *unyago*.

- CHIKOSOMOLA, a cough.
CHIKOTOPE, beautifully ; well ; nicely.
CHIKOTWA, the hoof of an animal.
CHIKOWE, a leather belt.
CHIKUKU, measles.
CHIKUKULU, a mass of pig iron ; a dry, hardened skin.
CHIKULA, small ant-hill.
CHIKULUKUTU, strong calico ; unprepared skin.
CHIKULULU, adultery.
CHIKULUNDINE, a marriage agreement made with the people of the village where the woman stays.
Ku tawa chikulundine, To make the agreement.
CHIKUMBU, the handle of a knife.
CHIKUMBUKUMBU, memory.
CHIKUNGU, brass ; copper.
CHIKUNI, the tail of a bird.
CHIKUSA, a disease of the gums.
CHIKUSILO, grass gathered into heaps for burning in the garden as manure (*see* KUSA, KU) ; a stick, used in taking off the bark of a tree in the operation of making bark cloth.
CHIKUTI, a framework made of reeds for storing food in.
CHIKUTUMU, to stir up water from the bottom of a pool so that it makes a dull sound as it bubbles to the surface.
CHIKUWO, shouting.
CHIKWAKWATA, a sandal fastened on the foot when the skin on the sole is cracked, and when walking is thus rendered painful.
CHIKWALE, a fowl laid open and fixed with a spit.
CHIKWAU, a small cap, worn on the back of the head.
CHIKWEKWE, a heap.
CHIKWELU, a whistle.

CHIKWENYA, intense cold and shivering.

CHIKWESYA, a steep ascent.

CHIKWETEKWETE, a piece sewn to the side of a breadth of calico to make it broad enough to wear.

CHIKWILI, bark cloth that refuses to be stretched.

CHIKWINDI, CHINGWINDI, a short, stout person.

CHILAGU, medicine; a charm.

CHILALA, drought.

CHILALA, old grass of last year.

CHILAMBO, country; territory ruled by a single chief.

Ku kasa chilambo, to ravage a country. *Ku pasula chilambo*, to lay waste a country.

CHILANDAMLIMA, *Lelo tugonile chilandamlima pangali mesi*, To-day we slept without water.

CHILANGA, a song sung by people at work; a chant sung by one of the audience while a speaker is addressing a *magambo*; an agreement between two parties. *Kugomba chilanga*, to sing the accompaniment.

CHIRANGALI, a large fire lit the first night of the *unyago*, round which the friends of the boys dance all night.

CHILANGANO, an agreement. *Ku langa chilangano*, to make an agreement. *Ku leka chilangano*, to break an agreement.

CHILAPO, wonder; admiration; praise.

CHILASYA, likeness; resemblance to parents.

CHILE, so as to be in readiness. *Tawani ndundu syenu lero chile, kundawipe mwanja*, Tie your loads to-day, so as to be ready for a start early in the morning.

CHILEKA, a large hoe.

CHILEMBA, a cloth tied round the head leaving the ends sticking out in front; a fashion of shaving the head.

- CHILENDO, *Kwenda chilendo*, to behave as a stranger towards one's neighbours. *Naweni chilendo pa musu*, I saw something strange at the village.
- CHILENJE, slenderness. *Mundu jua chilenje*, A man of slender build.
- CHILENGWA, a mysterious thing; a "wraith."
- CHILEWALEWA, the dewlap.
- CHIREWANI, a striped scarf.
- CHILEWE, a song, with chorus and dance, accompanied by clapping of hands. *Kwina chilewe*, to dance the *chilewe* dance.
- CHIRI, expressive of being in a row. *Wandu watemi perepo chiri*, The people sat there in a row.
- CHIRICHIRA, KU, to add a condiment to the relish.
- CHILIKA, KU, to place medicine round a village; to strain salt from burnt banana; to stand upright in a row.
- CHILIKATI, the middle; the centre. *Pa chilikati*, in the middle. See PAKATI, SILIKATI.
- CHIRIKULA, KU, to prop up; to lift out of its place with a lever.
Chirikuka ku, passive.
- CHIRIRI, expressive of standing upright.
- CHILILI, a raised platform of clay for sleeping on; a raised seat in a verandah; a sand-bank or mud-bank in the middle of a stream.
- CHILILO, pl. MALILO, weeping.
- CHILIMBA, the ear fin of a fish.
- CHIRIMULA, KU, to clear one's throat.
- CHILINDIMO, thunder.
- CHILINDO, a hut in the midst of a garden where a watch is kept for thieves, wild animals, etc.
- CHILINGO, materials for work.
- CHIRISI, a grave, usually of some one of importance, hung round with cloth. Offerings to the dead are all placed here.



- CHILIUKA, KU (-CHILIWICHE), to avoid; turn aside from; to change one's attitude towards another.
- CHILIWA, the house where a man has died which has been burnt or taken down.
- CHILIWALIWA, forgetfulness.
- CHILO, night. *Pakati chilo*, midnight. *Chilo mnope*, at dead of night.
- CHILONDOLE, a rap with the fingers; a clucking noise made with the tongue.
- CHILONGO, a tobacco pipe.
- CHILONGOWATO, stiff clayey soil, used in plastering up holes in canoes.
- CHILONGWE, tax for crossing a ferry; pay for work.
- CHILONJE, a wedge-shaped piece cut out of a tree; a piece of meat cut from a larger piece.
- CHILOOSI, generosity; openheartedness.
- CHILOPE, the traces of murder supposed to be seen in the eyes of the guilty party.
- CHILOWA, a bamboo needle.
- CHILU, steadily looking in one direction.
- CHILU, the body. *Kumbweteka pa chilu pose*, I am sore all over my body.
- CHILULU, shouting, as women do on expressing joy.
- CHILUMBILWA, KU, to be in perplexity.
- CHILUMBO, a knot; repeating a name often in praise or in song.
- CHILUMBU, a musical instrument consisting of a single string stretched over the mouth of a gourd.
- CHILUMELUME, a reef knot.
- CHILUMELUME, manliness; bravery. *Atesile chilume, ajiwinjile ngondo*, He gained the victory and repelled the attack.
- CHILUMI, rheumatism; neuralgia.
- CHILUNGO, malt, prepared by steeping the maize for two days, then covering it in a pot till it *germinates*, then drying it.

- CHILUNGU, an earthquake.
- CHILWELE, a disease; sickness.
- CHILYELYE, fornication; adulterous conduct.
- CHIMAJE, a small double-edged knife.
- CHIMA, KU, to hate; to treat badly.
- CHIMALAMASI, a large water crab that transforms itself into various articles, and seizes people who attempt to pick them up.
- CHIMAMO, a wonderful thing; a mystery.
- CHIMANGA, maize.
- CHIMANGO, *mundu jua chimango*, a man who understands everything.
- CHIMANYILILO, a token by which anything is known; a credential—a gun, or shirt, or other article—which a chief gives to his messenger that he may be known.
- CHIMASIKA, KU, to groan.
- CHIMATULE, a rodent ulcer.
- CHIMBANDI, *unyago wa chimbandi*. See LITEWO.
- CHIMBANDINGWA, a large-mouthed cup.
- CHIMBANGA, a hawk.
- CHIMBETA, a flute made out of a reed.
- CHIMBICHISYA, KU (-CHIMBICHISYE), to honour; to reverence; to do obeisance to.
Chimbichika ku, passive.
- CHIMBICHIIYA, KU (-CHIMBICHIIYE). See CHIMBICHISYA, KU.
- CHIMBONANO, disrespectfulness towards one's neighbours.
- CHIMBULI, a pot with a narrow mouth.
- CHIMBULIMBULI, *ku tila chimbulimbuli*, to run away without looking behind.
- CHIMBULUMBUNDYANDYA, a blunt-pointed knife.
- CHIMBUNGA, a whirlwind.
- CHIMBUWILA, a large species of ground nut.
- CHIMBWIRIMBWINDA, a girl who is with child before passing through the *unyago* ceremony; rain

which has fallen before the usual period for the rainy season to commence.

CHIMEME, *kuwelecheta chimeme*, to speak with a stammer; to speak with hesitation.

CHIMIOGO, expressive of finishing; completion.
Wosepe wamasile chimiogo, All were killed.
Mesi m'chisima chimiogo, The water in the well is finished.

CHIMULA KU (-CHIMWILE), to rattle; tinkle. *Pakwina masewe gakuchimula*, The rattles tinkle in dancing.

CHIMWEMBE, a cloth folded round the loins and reaching nearly to the ankles.

CHIMWEMWE, laughter; mirth; joy.

CHIMYULAMTIMA, the beating of the heart on receiving a surprise.

CHINAMILE, *ali chinamile*, he is stooping.

CHINAWILO, pl. MANAWILO, a finger ring.

CHINDALANGWESA, a wonderful thing.

CHINDANDA, a bedstead (movable).

CHINDANG'ANDA, a kind of harp with one string.

CHINDENDE, the heel.

CHINDICHI, two or three women pounding in one mortar.

CHINDIMBA, a feast, with dancing.

CHINDOKO (Swahili, *chidogo*), syphilis; gonorrhœa.

CHINDOLA KU, to cry "cluck" with the mouth.

CHINDOMWA, eating or drinking apart by one's self; doing a piece of work at different times.

CHINDONDA, neighbourhood.

CHINDU, a thing; anything; something. *Kwangali chindu*, There is nothing.

CHINDULISI, carrying a thing at two relays.

CHINDUMBA, a small seed, like *usanje*.

CHINDUNDUMULI, a protuberance.

CHINENA, the abdomen below the navel.

CHINGA KU, to herd; to train up; to lead to (of a path).

Chinjika ku, passive. See CHINJIKA, KU.

Chingangana ku, to meet on the path.

CHINGALIMBA, spur of a fowl; tooth of an arrow-head.

CHINGAMILA KU (-CHINGAMILE), to go out and meet on the road.

CHINGAMISYA KU, to send anything out so as to meet one on the way.

CHINGANGA (I.), a small drum.

CHINGANGA (II.), a necklace of beads.

CHINGANGA (III.), teeth chattering.

CHINGANGALIMA, a prominent sternum, caused by emaciation.

CHINGONGO, a repetition by one of the parties in a *magambo* of what the others have said.

CHINGONGOLI, the crest of fowl or guinea-fowl.

CHINGONGOMWA, green maize ground on the stones and cooked.

CHINGONGONDO, steadily looking in one direction.
Kulola chingongondo, to look fixedly in one direction.

CHINGULUMUNO, although; or.

CHINGULUNGULU, a blue bead.

CHINGULUNGUNDYANDYA, a blunt-pointed knife.

CHINGUSA, when one party has been compelled to drink the *mwai* poison and vomits it, he may compel his accuser to drink it in turn either himself or by substitute; this is called *kutenda chingusa*.

CHINGWAMBA, the big leaf of the dwarf palm.

CHINGWENGWE, a large hollow lip-ring.

CHINGWINDI. See CHIKWINDI.

CHING'ANDA, copper.

CHING'ANG'A, madness; rabies.

CHING'ANG'ANI, a flash of lightning.

- CHING'WENYENG'WENYA, a violin, with a single string stretched over the mouth of a gourd.
- CHINING'WINING'WI, explaining any matter distinctly.
- CHINJERANJERA, a water beetle.
- CHINJICHIRA, KU, to catch anything that is trickling down. *Ku chinjichira mkono*, to shake the fist in threatening any person.
- CHINJIKA, KU, to support; to prop up; to catch what is falling. *See* CHINGA, KU.
- CHINJINIKU, to hold firmly to what one has said.
- CHINJIRICHISYA, KU, to catch anything in falling that it may not be lost; to catch up a person's words so as to prevent some one else from replying; to guard one's person as with a shield; to refuse a person repeatedly; to strike a path while passing through the bush.
- CHINJIRICHITI, expressive of striking a path while passing through the bush.
- CHINJIRIMA, KU, to work steadily without being tired; to hold firmly; to be firm in one's opinion.
- CHINUMBI, a shallow basket plastered over with a kind of gum so as to render it watertight.
- CHINYAGO, a picture or image. Refers primarily to the figures drawn by the "doctor" when he is finishing up the *unyago* ceremony.
- CHINYALAKATO, disgust. *Chakulya achi chindenda chinyalakato*, This food disgusts one.
- CHINYAMA, any large game.
- CHINYAMA, one of the breadths in which a garden is hoed.
- CHINYELA, Bright's disease.
- CHINYELU, the *Brycteropus* (Swahili, *Kinugere*).
- CHINYENGO, cheating; deceit.
- CHINYESI, damp soil; the wet ground where water has been spilled.

CHINYINDA KU, to knock lightly; to tie the end threads of cloth.

CHINYINDILA KU, to pack tightly, as in filling a bag with articles. *Achinyindile lisugulu kuti sikopoche ngumbi*, Beat the ant-hill, that the flying ants may come out.

Chinyindika ku, to be packed tightly.

CHINYONG'ANYO, blue cloth (Swahili, *Kaniki*).

CHINYUSU, the crest of a fowl; a patch of hair left unshaved on the crown of the head; a patch in a garden left unhoed; the hump on the shoulders of cattle, such as are found among the Wa-Nkonde at the north end of Lake Nyasa.

CHINYUWINYUWI, a small white kind of bead.

CHIPAGO, any deformity or peculiarity that a person is born with.

CHIPAKA, a platform or raised shelf for storing things. *Ngwete chipaka*, I have other work to do.

CHIPALA, a forge.

CHIPALAGWE, poor soil.

CHIPALAMANDU, a chip; a piece of bark that has become detached from the tree and fallen to the ground.

CHIPALANGUNDWA, poor soil.

CHIPALAPALA, the first hoeing of a garden.

CHIPALEPALE, dirt on the body.

CHIPAMBA, *kupita m'chipamba*, to pass by the side.

CHIPANDA, a flat gourd used in drinking beer.

CHIPANDA, a peg in the wall (usually a branch of a tree left sticking out) for hanging articles on.

CHIPANDE, a chip.

CHIPANDU, a small splinter.

CHIPANDU, danger; any fearful object.

CHIPANGA, the outlying villages of a chief.

CHIPANGO, a gumboil; examining a tree to see if the bark would form good bark cloth.

CHIPANJE, goods; riches. *Jua chipanje*, a rich man.

CHIPANJESO, placing a branch of a tree on game that one has killed as a token of ownership; an appointment.

CHIPAPIKO, a wing of a bird.

CHIPASUPASU, devastation made by war.

CHIPATA, a disease that passes from husband to wife.

CHIPATA, medicine for preventing theft from the garden; a gate or entrance; a pass between mountains.

CHIPATO, a chip.

CHIPATO, irreverence.

CHIPEMBA, great hunger and thirst.

CHIPEMBERE, a rhinoceros.

CHIPENDO, the omens taken before commencing any undertaking.

CHIPENGULE, an old worn basket (*chiselo*).

CHIPEPERU, paper. The word has also come to be used for any book or writing.

CHIPERE, beans husked and boiled until soft, used as *mboga*.

CHIPESA, a piece of calico, about 16 yards.

CHIPEWA, a hat with a brim.

CHIPI, darkness.

Chipi chakandapala, thick darkness.

Chipi chakwepepala, slightly dark.

Chipi totolo, deep darkness.

CHIPICHITI, a small piece of anything.

CHIPIKWA, the stick that supports the stone of a rat-trap.

CHIPIMO, a measure.

CHIPINDUPINDU (I.), a pestilence.

CHIPINDUPINDU (II.), fickleness.

CHIPINGA, a great crowd; all sorts of people.

CHIPINTI, the nose-pin worn by the Machinga women.

It is usually made of lead, and the point is

transfixed through either of the *alæ* of the nose.

CHIPIRI, war; famine, or other disturbance, such as scatters the population of a country; a floating island of grass, such as are occasionally seen on the Shire river.

CHIPISYA, a fragment; a piece of anything. Saturday is sometimes called *Lyuwa lya chipisya*, because, on the stations among the Shire and Shirwa hills, work is stopped at noon.

CHIPITI, old maize.

CHIPOLOPOLO, a bullet, usually made of iron. *Nam-lembeue*, a conical-shaped bullet. *Njama*, a spherical bullet.

CHIPONDA-MTENGO, pay for seeking medicine in the bush.

CHIPONDWA, a mat woven of reeds.

CHIPONGOLOMWA, a lump in flour or salt; a piece of wood removed from between two wedge-shaped incisions in a tree; a splinter.

CHIPONGWE, derision; making fun of; playing practical jokes on one. *Sungula amtesile lisimba chipongwe*, The rabbit played a trick on the lion.

CHIPOTE, a long string of beads wound round a core of bark cloth to form a necklace.

CHIPOTO, a trap made of the stem of a tree for catching field rats.

CHIPOWO, a hole; a rent.

CHIPUGWE, foolishness.

CHIPUKA, injuring another without cause; a sore that has commenced without previous flesh injury.

CHIPUKUSO, fresh green beans cooked and stirred in the pot by twirling the stirring-rod between the hands.

CHIPUKUSU, a small wood-boring insect.

- CHIPULA, a single-edged knife.
 CHIPULI, strands of a rope.
 CHIPULULUCHISYA, a running knot.
 CHIPULUPUTWA, a butterfly ; a moth.
 CHIPUMULISI, a resting place on a journey.
 CHIPUNDE, the chin.
 CHIPUPU, a boil or abscess in the finger.
 CHIPUSAPUSA, a man who has nothing of his own and lives on others.
 CHIPUTA, PA, *twaiche pa chiputa*, We arrived and found he was not there.
 CHIPUTIPUTI, a bat.
 CHIPWA, a sister's son. The sister's son is usually the heir according to native habit.
 CHIPYEPYE, the tail of a fish.
 CHISA, KU, to trim (the beard, or grass in eaves of houses).
 CHISAGWA, a bunch of bananas.
 CHISAJILI, a scaffolding or shelf for drying food.
 CHISAKASA, a kind of harp used by the A-Wisa, made of threads stretched on reeds.
 CHISAMBA, the iron head of an arrow.
 CHISANGA, the sternum.
 CHISANGO, the divining instrument. *Ku londola chisango*, to divine. *Ali m' chisango*, He is reading the divining instrument. *Ajile ku chisango*, He has gone to consult the divining oracle. *Chisango chamkamwile Che Nyonyo*, The oracle has fixed on So-and-so.
 CHISANI, frost.
 CHISAPO, a bag used for carrying food, usually made of bark cloth.
 CHISASI, a vessel for holding oil.
 CHISASIKO, want of respect towards one's elders.
 CHISASIKU, the sediment of malt mixed up, boiled, and eaten (ChiNgoni).

- CHISAU, like; likeness. *Chisau chakwe chichi?* What is it like? *Chisau mtela, Chisau mti mtela, Chisau mpela mtela*, like a tree. *Chikoko chisau chakwe chati mpela lisimba*, a wild beast, like a lion.
- CHISEJELA -NYUMA, KWENDA, to walk backwards.
- CHISEKO, laughter. *Akwete chiseko*, He is continually laughing.
- CHISELO, a small shallow basket, generally a food basket.
- CHISEMBWELE, adultery.
- CHISENE, the funnel-shaped opening of a fish basket.
- CHISENGWA, *kwenda m'chisengwa*, to be wilful. *Kuwika m'chisengwa*, to place a thing properly.
- CHISEPULE, the tail of a fish.
- CHISIANO, iron; an iron instrument or weapon.
- CHISICHI, a stump of a tree; a root sticking up in the path.
- CHISICHIRISI, wealth.
- CHISIEU, loitering.
- CHISILA, KU, to rest one's foot against anything, as when lifting a heavy load.
- CHISILU, foolishness.
- CHISIMA, a well. *M'chisima twagonile*, We slept without fire.
- CHISIMBA, slag; a man's private property which he does not sell.
- CHISIMOPIA, the first rains of the season which usually put out the grass fires.
- CHISINDE, stubble of grass.
- CHISINDI, a large cap or hat.
- CHISINDO, a charge of gunpowder.
- CHISINGA, a small stump left of a log of firewood.
- CHISINGWINDI, a small stump left after cutting.
- CHISINJE, oil plastered on the hair.

CHISINJINO, the elbow.

CHISIPE, what has been chewed and spit out again.

CHISIPO, a muddy hole.

CHISISA, a fireplace, usually made by scooping out a shallow hole in the floor and placing round it three stones for the pots to rest on.

CHISISILI, a bottle made of bamboo basket-work, plastered over with *ngunga* so as to render it water-tight.

CHISISIMBEPO, a cold place.

CHISISIMUSYA, CHISISIMUCHESYA, a surprise. *Akwete chisisimusya*, He has been startled.

CHISISIRA, damp; cold.

CHISIULA, a kind of diarrhoea or dysentery.

CHISIWANE, cousinship by the mother's side.

CHISIWILO, a stopper; cork.

CHISOGOSI, fruit; a seed.

CHISOKASOKA, a mantis.

CHISOMA, any sharp stabbing pain in chest or back; a prickly fruit, used as medicine for this pain.

CHISONDE, a cob of maize after stripping off the seeds; an interruption in a *magambo*.

CHISONDO, a small razor, carried stuck amongst the hair.

CHISONGOLO, fierceness.

CHISOPO, a fish-hook.

CHISOSOLA, *Ku gona chisosola*, to sleep with the feet to the fire.

CHISOTI, a cap or hat of any kind.

CAISOU, the navel; a screw, generally of the kind used in gun manufacture.

CHI'SU, a red dye got from trees (*mseje*).

CHISUBAO (Swahili, *Kisubao*), a small coat or jacket.

CHISUGUGU, a small gnat.

CHISUI, a leopard.

CHISUKULU, a grandchild.

CHISUKUSUKU, the olecranon process; the knee-cap;
any prominent joint in the body.

CHISUKWASUKA, the stand of a drum; the tail of a
bird.

CHISULA, KU, to kick.

Chisuka, ku, to be kicked away.

CHISUMBUKUTE, a boil or abscess.

CHISUNDI, a large number of people standing in one
place.

CHISUNGULI, sterility.

CHISUNGUMBE, strong grass used in thatching.

CHISUNGUSYA, puerperal after-pains.

CHISUNGUPUTE, a pimple.

CHISUPUNDU, a knot in a tree.

CHISUSI, a bird's nest.

CHISWAMBA, manstealing.

CHISWANI, withered leaves; rubbish.

CHISWELA, interrupting another party in speaking.

Akwete chiswela, He makes an interruption.

CHISWENENE, a small species of frog.

CHISYA, KU, to urge on people while at work.

Chisika, ku, passive.

CHISYANO. *See* CHISIANO.

CHISYEU. *See* CHISIEU.

CHISYOWE, friendship; fellowship.

CHISYUNGUSYUNGU, giddiness.

CHITAKA (I.), thieving medicine, the possessor of
which is able to lull the senses of any person
sleeping in the house, and so is enabled to steal
without detection.

CHITA'KA (II.), food a year old.

CHITAKULO, a loin cloth reaching below the knees.

CHITALAKA, a kind of red bead with a white eye,
much prized by the Yao.

- CHITAMBALA, a small piece of fringed cloth worn round the head.
- CHITAMBALA, a large flat rock.
- CHITANDO, the commencement; the width of a web of calico. *Nguo ja chitando chinandi*, narrow cloth.
- CHITANI, a sweet sap got from certain trees; honey found deep in the ground.
- CHITAPWILA, a muddy pool.
- CHITELEKA, bark cloth which has been made white by boiling.
- CHITEMA, quickly. *Litala lia chitema*, The shortest way to a place.
- CHITEMANGU, an elongated red bead.
- CHITENGU, a stool; a chair.
- CHITENJE, a load of firewood.
- CHITETE, grasshopper.
- CHITETEMBA, change of purpose. *Akwete chitetemba*, He is always changing his mind.
- CHITELETELE, a crate for carrying fowls.
- CHITETETE. *masengo ga chitetete*, work all day long.
- CHITIMA, KU, to rush down a hill.
- CHITIMATIMA, yolk of an egg; marrow of a bone; the pith of a tree.
- CHITIPA, width; breadth. *M'chitipa mwakwe*, cross-wise. *Mkalo au wana chitipa*, This knife is very broad.
- CHITIPULA, a garden of ground nuts.
- CHITITI, yolk of an egg; pith of a tree; marrow of a bone.
- CHITITILA, a whirlpool in a deep part of a stream.
- CHITIWA, plaited hair.
- CHITIWI, water in which husked maize has been washed.
- CHITOLILO*, a flute made of a reed.
- CHITOLOKOSO*, the buccal bag in fowls (wattles).

CHITOLOMIKO, the larynx.

CHITOMONI, saliva trickling from the side of the mouth.

CHITONGA, calico worn by fastening the end of the piece round the waist in the form of a waist-belt, and passing the other end between the legs, suspending it from the waist-belt in front.

CHITOPOLE, calico worn down to the ankles.

CHITOPOLE, the crescent-shaped tribal mark of the waLomwe.

CHITOPOTOPO, things whose use is not understood.

CHITOTOSI, dung of fowls and birds.

CHITUKULULU, KWENDA, to walk backwards.

CHITUKUTA, heat; perspiration.

CHITULO, the apex of the roof of a house.

CHITULUTULU, an abscess or boil in the finger.

CHITUMBA, a calabash; salt.

CHITUMBA, a bud.

CHITUMBILI, a monkey.

CHITUMBO, the abdomen. *Juamkongwe aju akwete chitumbo*, This woman is pregnant.

CHITUMU, a small bag-net for catching rats.

CHITUNDU, a coop or house for fowls or doves; a small basket.

CHITUNDULIMA, a low hill; a mound; an ascent in the path.

CHITUNGA, a large chiselo.

CHITUNGULO, the bamboo tied round the roof of a house.

CHITUPA, a small door at the back of the house not in general use, but always made as a way of escape; a bulbous root.

CHITUTI, the smell of animal decomposition.

CHITUTU, the ashpit; dunghill.

CHITUTULE, a small bundle.

CHITUTUMBA, a bow that has become too bent and, therefore, useless.

CHITUWA, a brass ear-ring.

CHITWANA, a stoutly built person.

CHIUKALA, the first stomach in animals.

CHIUKULA, diarrhoea; dysentery.

CHIULA, a frog.

CHIULAWINJI, the duodenum of animals.

CHIULAWE, a large bamboo.

CHIULAWE, a large stone, used as a sledge-hammer by blacksmiths.

CHIULI, the small back-door of a house used as a way of escape.

CHIULI, deafness. *Jua chiuli*, a deaf man (?).

CHIULO, froth; scum; surf of sea.

CHIULU, a grey cat.

CHIULUGO, a pot used in making *ugali*.

CHIULULU, a small glass roof erected over an ant-hill to catch the flying white ants (*ngumbi*).

CHIULUSI, calico worn round the breasts. Women wear calico thus during pregnancy.

CHIUMO, the narrow mouth of the fish basket (*msipu*).

CHIUNDO, a knot. *Kulimbikanya chiundo*, to tie a knot.

CHIUNGO, a caterpillar.

CHIUNICHILO, a cover; a lid.

CHIWALAMA, the Klipbok or Klipspringer (*Nano-tragus Oreotragus*).

CHIWALO, the thigh.

CHIWALO, a limb of an animal or fowl, especially the hind leg.

CHIWAMBA, a seedling grown in the verandah and afterwards transplanted. Native tobacco is grown in this way.

CHIWAMBA, cold and shivering.

- CHIWANDO, a newly hoed garden.
- CHIWASA, *lugono lua chiwasa*, the first sleep.
- CHIWAWE, bark cloth prepared by scorching before stripping it off the tree.
- CHIWAWILE, smell of burning.
- CHIWELA, still there; in the same condition. *Ali chiwela*, He is still there; He is still in the same condition.
- CHIWELECHETO, what a man speaks; language; speech.
- CHIWESA, the first sleep.
- CHIEWEWE, a skipping-rope swung round and round by holding one end. *Wanache alimkuyuya chiwewe*, The children are swinging the skipping rope.
- CHIWIGA, a pot or vessel of any kind. The various kinds of pots are, *Chiulugo, Chijungu, Mpika, Chimbuli, Luulo, Mtala, Liteleko*.
- CHIWILILI, a shadow. The Yaos think of a man's soul (*Lisoka*) as connected with his shadow.
- CHIWILILI, a likeness; a picture.
- CHIWILIWILI, the waist.
- CHIWILO, derision; laughter. *Atesile chiwilo ajao*, He made fun of his companions.
- CHIWESUKU, high fever.
- CHIWISA (I.), plaited hair.
- CHIWISA CHA MGONGO (II.), a vertebra.
- CHIWISA (III.), old calico.
- CHIWOMBOLO, the sum paid in redeeming a person.
- CHIWONDO, wetness and dampness on the ground, as after heavy rains.
- CHIWUKO, a small bag closing at the mouth with a string.
- CHIWUKUTA, the forge where hoes are made; the furnace where iron is smelted.
- CHIWUNGA, a night-jar.

CHIWUTA, garden of ground nuts.

CHIWUTA, a large fish that forms one of the pictures at the *unyago*.

CHIYELE, polygamy.

CHIIYA, a swelling, as after the bite of a poisonous animal.

CHOCHOLA, KU (-CHOCHWELE), to break up the bush in preparing to hoe a garden.

CHOKOLA, KU (-CHOKWELE), to begin to tatoo the tribal mark.

Chokoka, ku, passive.

CHOKOPOLA KU, to dig a hole with a stick; to extract the charge of a gun.

Chokopoka, ku, passive.

CHOKOTOLA, KU, to dig out a hole in the ground; to excavate.

CHOLA, KU (-TE KUCHOLA), to overdo a thing.

Choleka, ku, to be overdone.

CHOLE, the touch-hole of a gun.

CHOLIMA, KU (-CHOLIME), to go far away; to hoe deeply.

CHOLOCHOTEKA, KU, to go away and not be seen again.

Cholochotesya ku, to drive away.

CHOLOWANA, KU, to fail in the middle of an oration; to speak confusedly.

Cholowanya ku, to speak confusedly.

CHONDE, Please! The Yao commences his prayers to the spirits with, *Chonde, chonde, Mulungu*.

CHONDELELA, KU, to supplicate; beg.

Chondeleka ku, to be the object of supplication.

CHONDOLA, KU, to speak disrespectfully of; to make a clucking noise with the tongue.

CHONGOCHERE, *kwima chongochere*, to stand upright.

CHONJOSYA, KU, to "laugh" (of rats).

CHOMBWE, an epithet of reproach.

CHOME, a black cat.

CHOPA, KU, to probe with a stick.

Chopera somba, ku, to probe with a pointed stick or spear among the reeds by the river side so as to frighten the fish and drive them into the net.

CHOSI, a fibrous plant used in making string.

CHOSIRIRA, KU, to be very old.

CHOTEKA, KU, to plant without hoeing the ground.

Chotechera, ku, to do anything without thinking; to do amiss.

CHUAMASIKA, a species of wild grape.

CHUAMBEPO, a gay-coloured cloth-like handkerchiefing.

CHUAMSAGAJA, a species of beetle used as gun medicine.

CHUAMSAKAJA, a gay-coloured cloth-like handkerchiefing.

CHUCHU, a game consisting of guessing what another has hid.

CHUKU, the rainy season from December to March or April. It is the season for growing the crops, and the native population is usually busied in hoeing and clearing their gardens of weeds.

CHULUKA, KU (-CHULWICHE), to be many; to be too many.

Chuluya, ku (-chulwiye), to increase the quantity; to make or put in too many.

CHULULU, a drenching.

CHUNDU, anything; something.

CHUNJA, KU, to rebound; to fail to reach one's destination.

CHUM, expressive of falling into the water. *Agwile m'mesi, chum!* He fell splash into the water!

CHUMBA, a room in the verandah of a house; a trap for animals made with a falling door (Swahili).

CHUMBI, the hump on the shoulders of cattle.

CHUMBU, lead for bullets.

- CHUMU, *lyuwa tetetete chumu*, all day long until sunset.
- CHUUKA, KU (-CHIWICHE), to come out (of the water).
Chuula, ku, to take out of the water.
Chuukula, ku, to steep in water.
Chuukuka, ku, to be steeped in water.
- CHUWA, KU, to cut grass at the root; to taste food while it is in the pot on the fire.
Chuwika, ku, passive.
- CHUWI, a cupping horn.
- CHUWIKI, KU (-CHIWICHE), to dip in water.
- CHUYA, KU (CHUIYE), to dip in water for an instant.
Chuyika, ku, to be dipped in water.
- CHWE-E-E, expressive of burning with a hot iron, or of quenching a fire with water; also of an aching dull pain, such as that of weariness.

D.

- D is pronounced as in English. Except in a few instances, it never stands alone in Yao, only combined with *n* when it represents frequently a modified *t* or *l*.
- DANDAULA, KU (-DANDAWILE), to grumble; to be vexed.
Dandaulira, ku, to grumble at; to be vexed with.
- DELELA, KU, to grumble at receiving too little.
Deleleka, ku, to be grumbled at.
- DELETU, good. *Gerego no ga deletu*, That is very good.
- DENDECHERA, KU, to balance on the head.
Dendechereka ku, passive.
- DI! DI! DI! expressive of the sound of walking.
- DIDIDIDI..., expressive of the sound of running.
- DODOLOKA, KU (-DODOLWECHÉ), to be greedy.

DODOMA, KU (-DODWEME), to hesitate and be slow at doing anything; to stutter in speaking.

DUDULUSYA, KU (-DUDULWISYE), to put carelessly on the ground; to pull along the ground.

DULUSI, *Ku tama dulusi*, to live comfortably.

E.

E has the sound of the English *ai* in *chair*. In certain words the sound is flattened. When, by the elision of an interposing *l*, *a* and *i* are combined, the two together take the sound of *e*. *Lyekulungwa* stands for *Lyalikulungwa*, *chesimba* stands for *cha lisimba*.

E, yes.

ELO, yes.

-ENU, with concordant syllable prefixed, represents the second person plural of the possessive pronoun *your*. *Lijela lyenu*, your hoe; *majela genu*, your hoes.

-ENUMWE, your own.

ETI? Is it not so? (expecting the answer "Yes.")

ETI! an exclamation of surprise, answering to our English, "Did you ever hear the like!" "Such an idea!" It implies disgust or dislike.

-ETU, with concordant syllable prefixed, represents the first person plural of the possessive pronoun *our*. *Lijela lyetu*, our hoe; *majela getu*, our hoes.

ETU! (MANG'ANJA), Yes, indeed it is so!

-ETUWE, our own.

F.

The sound of *f* occurs very rarely in Yao, and in that only in the case of words of foreign origin. Generally an *f* of foreign origin becomes a *p*

in the mouth of a Yao, as, *palasira* from the Swahili *frasila*, 35 pounds weight.

FUMA, N.E. wind (Swahili).

FUNDISYA, KU, to teach.

FWAMBA, KU, to steal people (*see* SWAMBA).

G.

G has the sound of the English *g* in "get," never that of *j*. When the vowel following *g* becomes *e* or *i*, the *g* is modified into *j*.

GA, the class characteristic of the plural number of the fifth class, of which the substantive prefix is *ma*.

GA, of, the preposition belonging to plural nouns of the fifth class. It is used to express the possessive relation of two substantives, as *Mapanga ga mfundi*, The craftsman's spears.

GADAMA, KU (-GADEME), to lie on one's back.

Gadamika, ku, to place anything on its back.

GAGACHEYA, KU (-GAGACHEYE), to fasten lightly together.

'GALA, for *agala* by elision; the demonstrative (distant) of the plural number of substantives belonging to the fifth class.

GALAGATA, KU, to tumble about on the ground.

GALAGATIKA, KU (-GALAGATICHE), to tumble about on the ground; to act a double part; to do anything quickly.

GALAMBULA, KU (-GALAMBWILE), to turn over; to fold over.

Galambuka, ku, passive.

GALAMUKA, KU, to stand up quickly.

Galamusya, ku, causative.

GALAUKA, KU (-GALAWICHE), to be turned round; to be overturned; to be changed.

Galausya, ku, to turn.

Galauchisya, ku, to turn round for.

Galauchila, ku, to turn round upon.

GALUKA, KU (-GALWICHE), to crack; to commence to shown signs of a bad crop.

[GAMBA, KU] (I.) (present in actual use *-kwamba*, *Perf. -gambile*, or *gaile*, or *gawile*), represented by the English "only." *Akwamba kutama*, He is only sitting (i.e. he is doing nothing else). *Agambile kuwelecheta*, He was only speaking.

[GAMBA, KU] (II.), to speak of; to talk about. *Mundu jua twagambaga 'jula*, The man we were speaking of. *Chichi wagambaga Chemlumbe?* What was Chemlumbe talking about?

GANDA, KU, to be very lean.

GANGA, KU (-GANJILE), to gut and lay open.

GANGALAMA, KU (-GANGALEME), to be strong; to have good health; to be steadfast; to persevere.

GANGASYA, KU, to split open.

Gangasika ku, to be split up; to crack.

GANISYA, KU (GANISISYE), to think.

Ganichisya, ku, to think of; to be in doubts about.

GAWA, KU, to cut; to cut up for dividing.

Gawanya, ku, to divide.

Gawikanya, ku, to divide.

GENU, possessive pronoun of the plural number second person of nouns belonging to the fifth class.

GETU, possessive pronoun of the plural number first person of nouns belonging to the fifth class.

GEYA, KU (-GEYIYE), to belch.

GOBA, expressive of cloudiness. *Kwiunde kwate goba*, the sky was overclouded.

GOGO, a large cock.

GOGODICHILA, KU (-GOGODICHILE), to make false accusations against a person.

GOGOGO, *Ku tama gogogo*, to sit alone silent.

GOLOKA, KU (-GOLWECHÉ), to be straight. *Mitela jakugoloka*, or, *Mitela jagoloka*, straight trees.

Golosya, ku, to straighten.

GOMA, KU, to be baffled; to be convicted; to lose in a magambo. *Magambo gamgomile*, The case was decided against him.

Gomeka, ku, to be convicted; to be found guilty. *Wagomeche pa uwii 'pala*, He was found guilty of that theft.

GOMBA, KU (-GOMBILE, sometimes -GOWILE), to beat; to weave; to play on an instrument. *Kugomba ukali*, to show fierceness. *Ku gomba lilombalomba*, to toll a bell. *Kugomba uti*, to fire a gun.

Gombeka, ku, passive.

Gombelwa, ku, passive.

Gombela, ku, to shoot at.

Gombelesya, ku, to speak strongly; to give warning; to dilate on any subject.

GOMBOKOLA, KU (-GOMBOKWELE), to untie; to break an agreement; to return a bargain.

Gombokoka, ku, to be untied.

Gombokolanya, ku, to explain.

GONA, KU (-GONILE), to lie down; to sleep.

Kugona lugali, to lie on the back.

Kugona makuku, to lie on the belly.

Goneka, ku, to lay down.

GONGOMALA, KU (-GONGOMELE), to be crooked.

Gongomasya, ku, causitive.

GOPOLA, KU (GOPWELE, to untie.

Gopoka, ku, to be untied.

Gopolela, ku, to explain to.

Gopolanya, ku, to untie what has been fastened together; to explain.

Gopolanika, ku, to be unbound.

GOSA, KU, to avoid one's mother-in-law; to refrain one's self.

Goseka ku, to be forbidden.

Ligosa, ku, to refrain one's self from.

GOWOLA KU (-GOWELE), to pull the heads of maize in reaping.

Gowoka, ku, to be reaped.

GOYA, KU (-GOIYE), to bend down a tree with one's weight.

Ligoya, ku, to strike against a tree while going along the path : to interfere in a magambo and so cause it to be turned against one's self.

GUBUDUKA, KU (-GUBUDWICHE), to roll down.

Gubudusya, ku, to cause to roll down.

GUDULA, KU (-GUDWILE), to cut so as to leave a stump.

Guduka, ku, passive.

GUDUMILA, KU, to boil up so as to cover what is in the pot.

GUDUMUKA, KU (-GUDUMUKA), to roll down; to be startled and run away.

Gudumusya, ku, to startle.

GUGUDA, KU (-GUGUDILE), to beat; to pound; to stamp.

Gugusya ku (-gugwisye), to knock at.

GUGUNDA, KU (-GUGUNDILE), to shiver.

GUGUNDALA, KU (-GUGUNDELE), to shiver with cold.

GUGUDULA, KU (-GUGUDWILE), to cut the beard short.

Guguduka, ku, to be cut short.

GUGUSI, knocking (at the door). *Atesile gugusi pa mlango*, He knocked at the door.

GUGUSYA, KU (-GUGWISYE), to knock lightly.

GULUGUSYA, KU (-GULUGWISYE), to be mischievous.

GULUKA, KU (-GULWICHE), to fly.

Gulusya, ku, to allow to fly away.

GULUPANYA, KU (-GULUPENYE), to be quarrelsome.

GUMA, KU, to bark (of a dog).

GUMBALA, KU (-GUMBELE), to be full.

Gumbasya, ku, to fill.

Gumbalila, ku, to be very full; to overflow.

Mesi gagumbalile m'nyasa namiyaka, The lake is quite full of water this year.

Gumbalichisya, ku, to fill too full; to be very full.

GUMULA, KU (-GUMWILE), to break down the plaster of a wall, or the earth from the side of a hole.

Gumuka, ku, to fall down; to crumble down.

GUNDULULILA, KU, to chew tough meat; to give a false report of what another has said.

GUNDUMA, KU (-GUNDWIME), to work hard.

GUNGULUMA, KU (-GUNGULWIME), to rumble (of the intestines).

GUNGULUMYA KU (-GUNGULWIMYE), to scurry away (as rats do); to rush about.

GUNGUMILA, KU, to give out a dull hollow sound.

GUNGUMIKA, KU, to come together; to meet by chance.

GUNGULA, KU (-GUNGWILE), to gather in food from the garden; to bring cloth that has been spread out to dry into the house; to go and fetch a person from a distance.

GUNGUSYA, KU (-GUNGWISYE), to knock lightly.

GUTA, KU (-GUTILE), to shout; to cry.

GWA KU (-GWILE), to fall. *Malilo gagwile pa mangwenu*, There is a mourning at your home.

Gwisya ku, to cause to fall.

Gwilika, ku, to fall upon.

GWAGULA, KU (-GWAGWILE), to strip off (as the bark of a tree or the skin of an animal).

Gwaguka, ku, passive.

GWAJILESYA, KU (-GWAJILESYE), to pass over quickly (of a shower).

GWALA KU (-GWASILE), to disappear; to hide; to go away secretly.

Gwasya, ku (-gwasisye), to stow away out of sight.

GWAPULA, KU, to slash with a knife.

GWAWILILA, KU, to track game; to follow people, keeping at a short distance so as not to be seen.

GWEDELA, KU (-GWEDELE), to be loose, as a nail in its hole.

Gwedelesya, ku, to slacken (a nail).

GWEBEDE, expressive of the sound made by any object falling on the ground.

GWERE, expressive of disappearing.

Agwasile mwitinsi gwere, He disappeared into the bush.

GWESELA, KU, to nod on account of sleepiness.

I. .

I has the sound of the English *ee* in "feel." Before a vowel *i* generally becomes *y*.

I, the class characteristic of the plural number of nouns belonging to the fourth class.

'I, for *ai*, these things, pl. of *achi*.

ICHO! Let me pass! Let me in! used in seeking admittance.

IKA, KU (-ICHE), to arrive at; to reach.

Ulendo uiche ku manga, A caravan has reached the coast.

Ichila ku, to arrive at; to reach to.

Ikangana ku, to come together (of a large number).

Ikanganya, ku, to gather a great number together.

Paichila, ku, to be able to reach up to.

IKAMBILO, the part of sugar-cane or maize-stem that is spit out after chewing.

IMANGO, a coloured cloth.

IMBA, KU, to swell. *Paimbile pa mkono pangu pose*, My whole arm is swollen.

IMBO, bark cloth worn at the *unyago*.

IMO, together. *Tujende imo*, Let us go together.
Waganisisye imo, They thought the same thing.

INA, KU (-INILE), to dance; to pass through the *unyago* ceremony.

Inigwa ku (-*inigwe*), to have passed through the *unyago*.

INDA, KU (-INDILE), to swell up as dry seeds do when steeped in water; to be stained from being wet.

INGA, food for a journey. *Asose inga syenu chile, malawi kundawipe mwanja*, Seek for food so as to be ready, to-morrow early in the morning we start.

IPICHIRISI, the cord fastened round the notch of an arrow to prevent it being split up by the bow-string.

ISANGO, a coloured cloth.

ISIMA, KU TAGA, to do honour to.

ISIRISYA, a fibre plant, used as cord in basket-making.

ISYA, KU (-ISISYE), *kwisya mtima*, to sigh.

Isisya, ku, to sigh deeply.

ITULA, KU (-ITWILE), to fire a gun; to set off a trap.

ITUNGWANI, haze in the dry season arising from grass fires.

IYOYO, so; thus. *Mkuti 'yoyo, wagwasile mwitinji*, Speaking thus he "bolted" into the bush.

J.

J has the sound of the English *j* in "jar." After *n*, *ch* becomes *j*, while after the same sound *j* itself becomes *y*.

JA, of; the preposition agreeing with the plural number of substantives belonging to the second

class, and to the singular number of substantives belonging to the third class. It is also used to express the possessive relation between two nouns of this class.

JA, KU (-JILE), to go. *Akuja ku musu*, He goes to the village. *Ana kwapi ajile mlendo 'jula?* Where did the stranger go to?

Jila, ku, to go for.

JAJAWALA, KU (JAJAWELE), to float.

Jajawasya ku, to cause to float.

JALA KU (-JASILE), to lay in order side by side.

JALUKA, KU (-JALWICHE), to be light; to be of low character.

Jalusya, ku (-jalwisye), to make light of; to dishonour; to lighten.

JALUKULA, KU (-JALUKWILE), to remove one by one.

JAMBA, KU, to lay the open palm upon anything.

Jambanya, ku, to pass the first thread of a reed mat; to commence weaving or sewing a palm-leaf mat.

JAMBUCHILA, KU, to cross over; to infect (of a disease); to leave one's own and seek that of another.

JAMBULILA, KU, to seek for the scent, as a dog does by snuffing all over the ground.

JAMILA, KU (-JAMISILE), to scream.

JAMUKA, KU (-JAMWICHE), to rebuke; to scold.

JANGA, KU, to catch (as a ball); to give an answer; to be set on fire; to catch fire accidentally.

Tanjila ku, to reply to.

JANGALA, KU (-JANGELE), to dance about.

JANGATA, KU (-JANGETE), to carry in one's arms.

Jangatika, ku, to be carried in the arms.

JANGWIYA, KU (-JANGWIYE), to make haste.

Tangwisya ku, to cause to hasten.

JANIKA, KU (-JANICHE), to spread out to dry.

- *Janukula, ku*, to gather up what has been spread out.
- Janukuka, ku*, to be gathered up.
- Janichika ku*, to be spread out to dry.
- JAPUKA, KU, to please one's self.
- JASA KU (-JASILE), to throw away; to lose; to bury.
- Jasika ku (-jasiche)*, to be lost; to be buried.
- JASAMA, KU (-JASEME), to gape. *Kwasama mwaju*, to yawn.
- JASIMA KU, to lend; to borrow. *Munyasime uti jenu, mjende mjasime jine kwa Mchimwene*, Lend me your gun and go and borrow another from the chief.
- Jasimika ku*, to be ready to lend; to be lendable.
- JATUSYA, KU (-JATWISYE), to dry before the fire.
- Jatusika, ku*, to be spread out before the fire to dry.
- JAULA KU (-JAWILE), to go away.
- Jausya ku (-jawisye)*, to let go away; to send away.
- JAWA KU, to become less and less; to scrape bark cloth. *Mesi gajawile mlusulo*, The water has fallen in the river.
- JAWALIKA, KU, to do work badly.
- JAWALUKA, KU, to leap up; to start off.
- JEGAMA, KU (-JEGEME), to lean against. *Uti jijegeme mwipupa*, The gun was leaning against the wall.
- Jegamika, ku*, to lay against.
- Jegamukula, ku*, to lift up what has been leaning against something else.
- JEJEKA, KU, to lean against. *Ajejeche ukunje pa mtela*, He leaned the bow against a tree.
- Jejekula, ku*, to lift what has been leaning against something.
- JEJEMA, KU*, to shake.

JELAJELA, KU, to float; to run on the surface of the water as water insects do.

JELEJESYA, KU, to be quarrelsome; to be adulterous.

JELUKA, KU, to burrow underground close to the surface; to be shallow (of a river); to be level.

JEMBECHHEYA KU (-JEMBECHYE), to wait; to have patience.

JEMBULA, KU, to remove the inner part of a split bamboo; to remove what lies on the surface.

Jembuka ku, passive.

JENDA KU (-JESILE), to go. *Lero tujesile*, To-day we have gone (a long distance).

Jesya ku, to convey; to give goods to another to trade with.

Jendajenda, ku, to walk about.

Lijesya, ku, to behave well.

JENELA, KU, to cover completely; to be understood by all; to be sufficient for. *Mpika ukasiche mesi nekwenela mose mnyumba*, The pot is broken, and the water has spread all over the house. *Inga aji jijenela ulendo*, This food is enough for the journey.

Jenesya ku, to spread the report of anything; to proclaim; to suffice; to satisfy.

Jenechesya ku, to satisfy.

JENGA, KU (-JENJILE), to cook out oil as the natives do from castor-oil seeds and ground-nuts.

JEPEPALA, KU (-JEPEPELE), to be thin. *Nguo aji jipepele*, This cloth is too thin.

Jepepasya, ku, to make thin.

JESEMULA KU (-JESEMWILE), to sneeze.

Ji, class characteristic of the plural of substantives belonging to the second class, and of the singular of substantives belonging to the third class.

JIGALA, KU (-JIGELE), to carry; to carry away.

Jigalwa, ku, Jigalilwa ku, to be carried.

Jigasya, ku, to make to carry.

Jigasyana, ku, to carry two and two.

JIGANA, KU (-JIGENE), to find.

Jiganya ku, to teach.

Lijiganya, ku, to learn.

JIKA, JIKAPE, alone. *Wajawile jikape, Wajawile pa jika, Wajawile pa ji*, He went away alone.

JIKUTA KU (-JIKWITE), to be satisfied; to have eaten enough. The expression *Tujikwite*, We are satisfied, or *Nyikwite*, I am satisfied, is sometimes used to express thanks.

Jikutisya ku, to satisfy.

JILA, KU, to say. Used rarely except in Future and Imperative. *Mjende mjile sai*, Go and say thus. *Tutujile uli?* What shall we say?

JILANA, KU (-JILENE), to agree together; to be on friendly terms.

Jilanya ku, to reconcile.

JILILA, KU, to be short of stature.

JIRIJITIKA, KU (-JIRIJITICHE), to quiver, of any part of the body.

JILULA, KU, to remove what lies on the surface.

JIMA, KU (-JIME), to stand; to refuse.

Jimika, ku, to set upright.

Jimiya, ku, to refuse; to cause to refuse. *Msungu atujimisye* or *atujimiye masengo*, The European refused us work.

Jimilila ku, to stand near.

JIMBA, KU (-JIMBILE), to sing. *Kwimba nyimbo*, to sing a song. *Kwimba ndano*, to tell a story.

JIMBALA, KU (-JIMBELE), to be fat; to be stout. *Ate kwimbalila kuno*, He has become stout (by staying) here.

JIMUKA, KU (-JIMWICHE), to rise up; to get up.

Jimusya, ku (-*jimwisye*), to raise.

JINA, KU, to dye black by steeping in mud.

Jinika, ku, to be dyed black.

JINGALAMULA, KU, to roll along the ground.

Jingalamuka, ku, to be rolled.

-JINJI, many; much. *Wandu wajinji*, many people.

Nguo syasijinji, much cloth.

JINJILA, KU (-JINJILE), to enter. *Kwinjila majumba*, to inherit. *Kwinjila lina*, to succeed to another's name and position.

Jinjinsya, ku, to appoint a successor.

Jinjilila, ku, to go in the direction of. *Ajinjilile ako*, He went in that direction. *Ajinjilile litala'lyo*, He went along that road.

JINICHILWA, KU (-JINICHILWE), to prosper; to have good fortune.

Jinichila, ku, to make prosperous.

Jinilwa, ku, to prosper.

JINAMA, KU (-JINEME), to stoop; to bend down.

Jinamika, ku, to be bent down.

Jinamukula, ku, to lift one's self up after stooping.

Jinamula, ku, to lift up after being bent down.

Jinamuka, ku, to rise up; to straighten one's self up.

Jinamukuka, ku, to rise up.

Jinamukusya ku, to lift upright what has been bent down.

JINIKANA, KU (-JINIKENE), to agree; to be on friendly terms with.

Jinikanya ku, to reconcile.

JINYALA, KU (-JINYELE), to become dry and shrivelled up.

-JIPI, short. *Mitela jamijipi*, short trees.

JIPIPA KU (-JIPIPE), to be short.

Jipipisya ku, Jipipiya ku, to shorten.

JIPULA, KU (-JIPWILE), to scrape together the surface soil; to take off the fire.

Jipuka ku, passive.

JITA, KU (-JITILE), to pour out.

Jitika, ku, to be poured out.

Jitila ku, to irrigate.

JITIKA, KU, to answer on being called.

Jitichisya, ku, to consent; to say yes; to answer to one's name.

Lijitichisya, ku, to confess.

JITULA, KU (-JITWILE), to anneal iron.

-JIU, ripe. *Isogosi yejiu*, ripe fruit.

JIULA KU (-JIWILE), to ripen; to curdle (of milk).

JIWA KU (-JIWILE), to steal.

'Jo for AJO, demonstrative (middle) of the plural of class II., and the singular of class III.

JOCHA KU (-JOCHILE), to burn; roast. *Ajochile moto nyumba jakwe myu*, He set fire to his house (and it was) completely (burned).

JOGA, KU (-JOSILE), to bathe.

Jojela ku, to dress for (a dance).

Josya, ku, to bathe.

JOGOPA, KU (-JOGWEPE), to be afraid.

Jogoya ku (-jogweye), to frighten; to be terrible; to be fearsome; to be dangerous. *Perepo kogoya*, that there is a terrible place.

JOJA KU (-JOJILE, -TE KUJOJA), to make a noise in talking.

JOKOLA, KU (-JOKWELE), to take out of the fire as they do roasted potatoes.

Jokoka ku, to be taken out of the fire.

JOLOWA, KU (JOLWEWE), to be soft.

Joloya, ku (-jolweye), to soften.

JOMBOKA KU (-JOMBWECHÉ), to cross over.

Jombosya ku (-jombwesye), to ferry over.

JONANGA, KU (-JONASILE), to spoil; to destroy.

Jonasika, ku (-jonasiche), to be destroyed.

JONGA, KU (-JONJILE), to suck.

- Jongosya ku*, and *Josya ku*, to suckle.
Jonjeka, ku, to be suckled.
- JONJECHESYA KU, to make an addition to. *Nyonjechesyani, chindandi chuma achi*, Give me more, these beads are too few.
- JONGOLA KU (-JONGWELE), to straighten; to stretch out.
Jongoka, ku, to be straightened.
Jongosya, ku, to straighten.
Jongolela, ku, to steer a canoe straight; to open out a straight road.
Jonjolosya, ku, to scare game.
Lijongola ku, to stretch one's self out; to straighten one's limbs by a walk.
- JOSOCHELA, KU, to become less in bulk so as not to fill the receptacle.
Josocheiya, ku, to lessen.
- JOTA, KU (-JOTILE), to warm one's self at the fire.
Jotela, ku, to warm one's self in the sun.
Lijotela, ku, to warm one's self at the fire or in the sun.
- JU, class characteristic of the singular number of the first or personal class.
- JUAWII (pl. WAWII), a thief.
- JUGA KU (-JUSILE), to beg from. *Mjende mkajuje atati yakulya*, Go and beg some food from your father.
Jujika, ku, to be easily begged from.
- JUGUWALA, KU (-JUGUWELE), to rise as the skin of a blister; to swell up.
- JUJULUKA, KU, to have an acid taste.
- JUKULA, KU, to strip the bark off a tree.
- JUMANA KU (-JUMENE), to quarrel and fight.
- JUMULILA, KU, to dry up; to grapple with. *Mesi gajumilile m'Chirwa namiyaka*, The water has dried up in Lake Chirwa this year. *Wakop-*

weche nekumjumilila juawii, He went out and grappled with the thief.

JUMULA KU (JUMWILE), to be dry ; to be hard.

Jumusya, ku, to dry.

JUNDA, KU, to be wet and tasteless (of potatoes and cassava).

JUULA, KU (-JUWILE), to take out from a hiding-place ; to take the bark off a tree ; to reveal (a secret).

Juuka ku, passive.

JUWA, KU, to hide ; to take shelter from. *Tujuwe ula*, Let us seek shelter from the rain.

Juwilila, ku, to lie in wait for.

K.

K is pronounced as in English. Before *e* or *i*, *k* becomes *ch*.

KA, the class characteristic and diminutive prefix of the seventh class.

KA, of, preposition agreeing with the singular number of nouns belonging to the seventh class. It is also used to express the possessive relation of nouns belonging to that class.

KA-, prefix of a form of the imperative mood, as, *Kataweni, Katendeni*.

KACHI, expressive of explosion with a puff of smoke.

KACHILILA, KU, to be industrious at one's work.

KACHULA, KU (KACHWILE), to split up ; to tear up.

Kachuka, ku, passive.

Kachukula ku, to untie ; unfasten ; to pull to pieces. *Mkakachukule manyasi pepupa, mpamande mwipenu*, Untie the grass on the wall and bind it on the verandah.

Kachukuka, ku, to be untied ; to be pulled to pieces.

KADIAUMBE, a species of wild grape.

KADUMBA, a round-headed arrow.

KAGULA, KU (-KAGWILE), to follow; to reply to another's arguments; to catch up the thread of one's story.

KAJEKAJE, really; in very truth. *Mchimwene msyene kajakaje no Malemya*, A real chief is Malemya. *Mkuliwesye kajakaje*, You have really missed.

KAKOLONG'OMBE, a small tusk of ivory.

KALA, long ago.

-a *kala*, old; ancient.

'**KALA**, for *akala*, there (of a remote distance).

KALAKALA, old; long ago. *Mundu jua kalakala*, an aged person.

KALALISYA, KU, to be cruel-hearted.

Kalalichisya, ku, to be cruel to.

KALANGA, KU, to fry; to scorch in a potsherd, as the people do maize.

KALAMUKA, KU (-KALAMWICHE), to be clever; to be smart; to be wise.

Kalamuchila, ku, to be too clever for one.

KALI, Awelechete pa kali 'po, He told lies; He spoke aside from the point.

KALILOLE, a mirror.

KALILOMBE, a large species of chameleon.

KALINGWA? How often?

KALIPILA, KU (-KALIPILE), to scold.

KARIPA, a small comb.

KALIWO, a tobacco pipe.

KALULA, KU (-KALWILE), to split up into two; to tear in two; to explain; to separate the thighs; to go through the bush and strike a path; to hoe as far as the boundary of another's garden.

KALUME, one hundred (?).

KAMATA, KU (-KAMETE), to make up a substance into balls.

KAMBILA, KU, to speak of. *Twagambile kumkambila che Nyono*, We were only speaking of So-and-So.

KAMBULA, a small kind of cannon about a foot long, filled with powder, and fired by applying a match to the touch-hole.

KAMO, once.

KAMPEPE, once.

KAMULA, KU (-KAMWILE), to seize; to take hold of.

Kamulila, ku, to hold in one's hands.

Kamulwa, ku (-kamwilwe), to be seized.

KAMUSYA, KU, to help. *Kwangamusye*, Help me.

KAMWA, *Pa kamwa, m'kamwa*, the mouth. *Angati malowe ga pa kamwa penu?* Are they not your own words?

KANDAPALA, KU (-KANDAPELE), to be thick. *Nguo ja kandapala*, strong calico.

Kandapasya, ku, to make thick.

KANA, KU (-KANILE), to deny; to refuse. *Uti jikanile moto*, the gun flashed in the pan.

Kanisya, ku; *Kanya, ku*, to forbid.

Kanichisya, ku, to persuade; to compel.

KANGA, a kind of print cloth.

KANGA, KU (-KANJILE), to hew down; to draw the pictures at the *Unyago*.

Kanjika, ku, passive.

Kangana, ku, to quarrel.

Kanganichisya, ku, to compel; to persuade.

KANGA, whether; either; perhaps. *Kanga taiche lelo, kanga malawi*, Perhaps he may come to-day, perhaps to-morrow. *Mtusale kanga achi mkusosa kanga acho*, Tell us whether you wish this or that.

KANGALA, KU (-KANGELE), to be strong; to be unwearied.

KANGAMALA, KU, to go quickly; to do a thing quickly.

KANGULA, KU (-KANGWILE), to cut open the breast of an animal.

KANG'A, expressive of catching hold of a wild animal.

KANG'ANDA, KU, to cut crosswise.

KANG'WA, PA, at the mouth. *Kuwelecheta pa kang'wa pe*, to speak empty words.

KANICHISYA, KU. See KANA, KU.

KANIANJENGANJE PE, anything very thin. *Ambele sabuni kanjanjenganje pe*, He gave me soap, a very thin piece. *Mwesi wa kanjanjenganje pe*, the new moon.

KANJESA, a species of wild date palm.

KAMJEMA, a small baboon which acts as sentry while the others are eating.

KANYATA, KU (-KANYETE), to smash up.

KANYENDA, a bamboo needle for sewing mats.

KANULA, KU, to separate the thighs.

KAPA, KU (-KAPILE), to grow stout; to make a slash in.

KAPA, a stout person.

KAPEKO, a fire stick. A notch is made in a piece of dry wood, and in this is placed the end of a short cane which is twirled between the hands; a piece of dry bark cloth is used as a match, and when it has caught fire it is placed in a bundle of dry grass and fanned into a flame.

KAPILILA, KU, to set (of sun); to dive into the water.

KAPOLO, a slave. *Kapolo jua cheni aju?* Whose slave is this?

KAPULA, KU, to hoe deeply, as for planting rice.

KASA (pl. ACHIKASA), a box (Portug.).

KASA, KU, to break; to smash; to ravage.

Kasika ku (-kasiche), to be broken; to be wasted.

Kasanya, ku, to break up for division.

KASAMUSI, JUA **KASAMUSI**, one who drives away all the people from a village.

KASIPA, varicose veins.

KASOPELA, a round-headed spear; a small boy; a small ramrod.

KATA, KU, to cut (Swahili).

KATAPULA, KU, to remove lumps of any soft substance, as clay, and throw them on the ground.

KATASI, some time ago. *Katasi 'kala*, that last time.

Katasipe, a little ago.

KATONDO, red clayey soil.

KATOTO **KATOTO**, often.

KATUNDU (pl. **ACHIKATUNDU**, **NDUNDU**), a load.

KATUNDU, a small basket; a small fowl coop.

KATUNGWE, a swing.

KAULA, bitterness or sourness of taste. *Nyama aji kaula m'kamwa*, This meat tastes sour in the mouth.

KAUSI, an otter.

KAUSI (dim. of *mbusi*), a small goat.

KAWA, KU (-**KAWILE**), to pluck (fruit).

Kawika ku, to be plucked.

KAWA, KU, to delay; to be late.

Kawisya ku, causative.

KAWALO, a horse (Portug.).

KAWILI, the second time. *Mundu jua kawili*, the second man.

• *Kawili kawili*, often.

KOCHESYA, KU (-**KOCHESYE**), to come to anchor; to reach the shore.

KODOLA, KU, to cluck with the tongue; to beckon with the hand.

KOKOLA, KU, to gather up; to gather together in a heap.

KOKOMESYA, KU, to do honour to.

KOKOTA KU (-KOKWETE), to scrape together ; to scrape off.

KOKOTEKA KU, passive.

KOKOWA, KU (-KOKWEWE), to loiter ; to linger.

KOKOYA, KU, causative.

KOLA, KU (-KWETE), to have ; to get ; to possess.

Kosya ku (-kosisye), to cause to have. *Kumkosya mundu umi*, to heal a man.

Kolela, ku, to have for. *Kumkolela chanasa*, to have pity on.

KOLEKA, KU, to hang up ; to suspend ; to prove in the wrong.

Kolekwa, ku (-kolekwe), to be suspended ; to be proved in the wrong ; to be caught by a thorn.

Kolekana, ku, to be entangled.

Kolekanya, ku, to hook together ; to set at variance.

KOLELA, KU (-KOLELE), to burn ; to make drunk : to put salt in the *mboga* ; to tie a string round a pot for carrying. *Chiselo cha kolela*, the basket which receives the chaff in winnowing.

Kolelwa, ku (-kolelwe), to be drunk.

Kolesya, ku (-kolesisye), to light (the fire).

KOLIGA, KU (-KOLLILE), to finish a thing well.

KOLOGANYA, KU, to stir about.

Kologanika, ku, passive.

KOLOJELA, KU (-KOLJELE), to put the malt in the newly mixed flour in brewing. This is done on the fourth day of the process of beer-making.

KOLOKOLA, KU, to take down what has been hung up.

Kolokoka, ku, passive.

KOLOMBANA, KU, to be interlaced ; to overlap ; to be variegated in colour ; to be thrown down in confusion.

Kolombanya, ku, causative.

KOLOKOMBOLA, KU, to remove from a height by means of a long pole.

KOLOLA, KU, to hawk up spittle; to scrape a hole so as to find water; to rebuild a village which has been destroyed.

Kololecheka, ku, passive.

KOLOMA, KU (-KOLWEME), to give a snort; to bellow; to snore.

KOLOPOLA, KU, to snatch away from; to dip a stick into oil for the purpose of besmearing one's self.

KOLOSA, KU, to scrape together; to go into the eye (of a splinter, or point of a branch).

KOLOTOKA, KU, to be startled and run away; to be knocked out (of the eyeball).

Kolotola ku, to knock out the eye; to startle.

KOLOWOLA, KU (-KOLOWELE), to scoop out.

KOMA, KU, to strike; to beat.

Komela ku, to hammer in.

Komya, ku; *Komesya, ku*, to make at variance.

Likomya, ku, to make foolish.

KOMANGA, KU, to give a dying animal the *coup de grâce*.

KOMANGALA, KU, to be big and full grown.

KOMASYA, KU (-KOMASISYE), to greet; salute.

KOMBA, KU, to lick up with the finger what remains in a pot.

KOMBOLA, KU (-KOMBWELE), to be able. *Achikombwele achi*, He is able to do this.

Pakombola, ku, to be able.

Komboleka, ku, to be possible.

Ngeikomboleka, it is not possible.

Tiikomboleche, it will be possible.

KOMELA, KU, to snore during sleep.

KOMOLA, KU, to strike a man so that he becomes unconscious.

Komoka ku, to faint; to become unconscious.

KONA, *Ali konakona*, He goes alone.

KONDWESYA, KU, to go frequently to a place as on terms of great friendship.

KONDWA, KU (-KONDWILWE), to be happy.

KONGA, KU (-KONJILE), to sprinkle with water.

KONGOLA, KU (-KONGWELE), to slacken a noose; to set free game from a net.

KONGOLA, KU (-KONGWELE), to borrow goods for trading; to hire.

Kongosya, ku, to lend goods for trading; to hire out.

Kongoleka, ku, to be easily borrowed from.

KONGOLEKANYA, KU, to gather together into a heap.

KONGONDEKA, KU, to cackle (of a fowl).

KONGONECHELA, KU, to fit an arrow on the bow string; to clasp between the legs.

KONGONGOLI, a cackling of a fowl.

-KONGWE, female.

KONG'ONDA, KU (-KONG'ONDILE), to tap.

Kong'ondele, ku, to tap.

Kong'ondeka, ku, to be tapped.

KONI, take this, used in offering anything to another person.

KONIAJILA, *Ali koniajila*, He walks about.

KONJANYA, KU, to bring together things at a distance; to reconcile.

KONJESYA, KU (-KONJESYE), to go often in a path.

Konjechesya ku, to go often in a path.

KONYOLA, KU, to break off a fruit at the end of the stalk.

Konyoka, ku, passive.

KOPA, KU, to lave out; to entice away.

Kopesya ku, to entice away.

KOPOKA, KU (-KOPWECHE), to come out; to go out.

Akopweche m' nyumba, He went out of the house.

- Kopochela, ku*, to come out to.
Kukopochela kusa, to come outside.
Wakopochele pa musu, to arrive at the entrance to a village.
Koposya, ku (-*kopwesye*), to put outside.
KOSA, KU, to stab; to poke in a hole with a stick; to pick the teeth.
KOSO KOSO KOSO, expressive of coughing.
KOSOLA, KU, to smash up the bones of any animal; to husk beans.
KOSOMOLA, KU, to cough.
KOSYA, KU (-*KOSISYE*), to reheat.
-KOTO, beautiful; good.
KOTOKA, KU, to shrug the shoulders in refusing.
Kotochesya ku, to shrug the shoulders at.
KOWA, KU, to scrape up sand or mud in handfuls.
Kowanga ku, to scrape up wet sand or mud in handfuls.
Kowela ku, to plant in wet soil.
KU, sign of the infinitive mood.
KU, to; at. *Ali ku musu*, He is at the village. *Ajile ku musu*, He went to the village.
KU CHILUME, to the right. *Juamkongwe aju akuweleka ku chilume pe*, This woman bears only male children.
KU LUPYANDA, to the left.
KU MCHILI, to the left hand.
KU MKULI, uphill; upstream; on dry land. *Wakochesye ku mkuli*, They reached the shore.
KU MLYO, to the right hand.
KU MPOTO, the north.
KU MWELA, the south.
KU NGULO, the throat.
KU NYUMA, behind. *Kunyuma kwakwe*, after him.
KUCHILA, KU, to cover up the embers; to fill in a hole.

- KUKUJILA, KU, to call her chickens (of the hen).
- KUKUMIKA, KU, to cover a rent with a patch; to cover over the hut at a grave with calico.
- KUKUSIGELE, a word often used by a speaker to denote a pause in his thought, answering somewhat to our "In the next place."
- KUKUSYA, KU (-KUKUSISYE), to call her chickens (of a fowl); to gather together from different places one's people who have run away.
- KULA, KU (-KUSILE), to grow; to pull out. *Sambano juamkule aju*, He is full grown now. *Akusile lijela m' mpini*, He pulled the hoe out of the handle. This is usually done by tapping the end of the handle on a tree.
- Kulika ku*, to come out of the handle.
- Kusya, ku* (-*kusisye*), to make large.
- KULIKA, KU, to attach one's self to a party of people.
- Kulikana ku*. See KULIKANA, KU.
- KULIKANA, KU, to come together. *Magambo 'gala malawe, wana wose akakulikane pa nganya*, Tomorrow the case (will be spoken), let all meet at the court.
- KULUCHISYA, KU, to inflict an injury unintentionally.
- Kulusya, ku*, to miss. See KULUSYA, KU.
- KULUKUTA, KU (-KULUKWITE), to scrape off the top.
- KULUKUTIKA, KU, to be old; to sit a long time in one place.
- KULULUKA, KU, to slip down, as beads off a string, or calico out of the hand; to become unfastened, as a bowstring; to become slack.
- KULUMBANA, KU, to miss one another.
- KULUMISYA, KU, to cause to make haste.
- Kulumichika, ku*, to make haste; to be finished quickly.
- KULUMULA, KU, to rub the body in bathing; to dress another person well.

Kulumuka, ku, passive.

KULUSYA, KU (-KULWISYE), to miss; to make a mistake.

Kulusika, ku (-*kulusiche*), to be missed.

Kulusyana, ku, to miss each other.

KUMASIKUSIKU, very early in the morning, before the cock crow.

KUMBA, KU, to hoe up loose soil; to rake together; to sweep before it (as water does the rubbish along a road).

Kumbanya ku, to rake together into a heap.

Kumbilila, ku, to gather grass and branches into a heap for burning as manure.

KUMBEKUMBE, calico worn so long as to sweep along the ground; water that carries away articles.

KUMBUCHILA KU, to remember; to think over.

Kumbusya ku, to remind.

Kumbuchisya ku, to remind.

KUMIKA, KU, to hem in; to find a man eating *ugali* and sit down to eat with him; to attach one's self to a party of people.

KUNDA, KU, to rub the body in bathing.

Kundika ku, passive.

Kundamukuka ku, to be washed off (of dirt on the body); to speak of old times and things (as garrulous old men do).

Likunda ku, to rub one's body.

KUNDA, KU, to consent; to allow.

KUNDAMUKUKA, KU. *See* KUNDA, KU.

KUNDAWI, in the morning.

Kundawi kwakwe, next morning.

Kundawipe, early in the morning.

KUNDUNGU, the back of the head.

KUNGA, KU, to string a bow.

Kunjika ku, passive.

KUNGANA, KU, to meet together.

KUNGULA, KU (-KUNGWILE), to take off one's calico and lay it aside; to gather up what has been spread out; to gather up the flour that has been ground on the stones; to gather the fruit off a tree.

Kunguka ku, passive.

KUNGULUKA, KU (-KUNGULWICHE), to converse. A Yao, when he bids good-bye, says, *Tukunguluche malawi*, Let us talk to-morrow. The reply usually is, *Ajendeje, nowe tusigele*, Go, we stay behind.

KUNGUNA, KU, to stoop in passing under anything.

KUNGUNUKUKA, KU, to revive, as one does after being unconscious.

KUNGWANA, friendship made up between two parties after a *magambo*.

KUNG'UNDA, KU, (-KUNG'UNDILE), to shake out, to dust; to beat the dust out of anything; to beat the dew off the grass. *Kung'undika ku*, to be dusted; to be beaten; to be stiff with cold.

KUNJUKULA, KU, to pull to pieces.

Kunjukuka, ku, passive.

KUPA, KU (-KUPILE), to stir any thin mixture, as porridge. *Amao, amkupile mwanache likoka, ngakupakombola ku tauna*; Mother, stir up some gruel for the child, he cannot chew [anything].

KUPANJILA, KU, to lave water over; to throb (of the heart).

Likupanjila, ku, to lave water over one's body.

KUPILA, KU (-KUPILE), to wink.

KUPULA KU, to beat dew off the grass; to fan; to beat off flies.

KUPULA, KU, to have a bad scent.

Likupula ku, to fan one's self.

KUPULA KU, to abrase the skin.

KUPUTUKUPUTU, expressive of a four-legged animal running.

KUSA, outside. *Kusa kuno*, the world below.

KUSA, KU (-KUSILE), to gather together in a heap (usually applied to gathering the grass in the gardens previous to burning).

Kusika ku, to be gathered together.

Kusikanya ku, to bring together.

KUSI, down; on the ground.

Kusi kwitumbi, at the foot of the hill.

KUSULA, KU, to empty out; to finish off a magambo.

Kusuka ku, passive.

KUSYA, KU, to lay aside.

Kuchisya, ku, to lay aside for one.

KUTA, KU, to rasp; to polish; to tie up tightly.

Kutika ku, passive.

KUTALIKA, distant. *Chilambo cha kwakutalika*, A distant country. See TALIKA KU.

KUTULA, KU, to break; to snap (a rope).

Kutuka, ku, to be broken; to be snapped.

KUWA, KU, to hem.

KUWAJILA KU (-KUWAJILE), to omit; to pass over.

KUWALA KU (-KUWELA), to stumble.

Kuwasya ku, to make to stumble.

KUWILA KU (-KUWILE), to come upon anything unexpectedly. *Chenyono akuwile wandu petinji nekwajigalila kumangwao*, So-and-so found people in the bush, and took them home with him.

KUWITA, KU, to thrash; to beat.

KUYA, KU (-KUWIYE), to pursue.

KWA, to; for; from; at; used only in proper names.

Kwa Malemya, at Malemya's.

Kwa chichi? why?

KWAKUJINJI, often; much.

KWAKULA, KU (-KWAKWILE), to snatch away; to rob.

KWAMBA, KU (-KWAMBILE), to carve out the inside of a drum.

Kwambilisya, ku, to scrape up the relish with a little ball of *ugali* (*mbamu*).

Kwambanya, ku, to pick up several articles.

KWANAULA, far away. *Chilambo cha kwanaula*, A distant country. *Apite kwanaula*, He went away a long distance.

KWANGULA, KU, to drink up what remains in the vessel.

Kwanguka, ku, to be all drunk up.

KWANG'WANDULA, KU, to seize.

KWANGWASYA, KU, to sharpen.

Kwangwasika ku, passive.

KWAPATA, KU (-KWAPETE), to carry under the arm.

Kwapatika, ku, passive.

KWAPI? where? whither? whence?

KWASULA, KU, to eat something nice and tasty, without eating any *ugali* along with it.

KWASWELE, pe, at sunset.

KWATA, KU (-KWATILE), to cock a gun; to clap the hands.

KAWA KU (-KAWWILE), to crawl.

KWAGA, KU (-KWAJILE), to deceive.

KWAIYA KU (-KWAIYE), to touch.

KWEKWERENYA, KU, to drag.

KWELA, KU (-KWESILE), to climb; to rise.

Kwesya ku, to lift up; to raise; to exalt; to honour.

Kwelana, ku, to have intercourse.

KWELEGULA, KU (KWELEGWILE), to be talkative; to joke; to raise a laugh.

KWEMBA, KU (-KWEMBILE), to suck out, to smoke.

Kwembeka ku, passive.

KWENYA, KU (-KWENYILE), to gather up one's loin-cloth; to pucker in hemming.

LAMA, KU (-LAMILE), to recover; revive; to be in good estate; to return in safety from a journey; to be soft and smooth.

Lamisya ku, causative.

Lamya ku, causative.

LAMBA KU, to pay tribute; to lick. *Che Mlumbe alam'hile Mangone'gala*, Mlumbe has paid tribute to those Mangone.

LAMBULA, KU, to make tidy round one's house; to put a *magambo* aright.

LAMBUSYA, KU (-LAMBWISYE), to tell lies; to deceive.

Lambuchisya ku, to make a pretence of; to give a false report; to tell lies to.

LAMUKWA, KU, to ripen quickly.

LANDA KU (-LANDITE), to be like; to resemble.

Landana, ku, to resemble.

Landanichisya, ku, to compare.

Lasya (-lasisye), to resemble one's parents.

LANGA, KU (LANJILE), to keep tame animals; to say farewell.

Langana ku, to make an agreement with.

Lanjila ku, to point out.

LANGUKA, KU, to shine; to be clear; to be free from trees and bush.

Langusya ku, to shine upon; to clear away trees and grass.

LANJI, glue.

LAMULA, KU (-LAMWILE), to decide a *magambo*.

Lamulila, ku, to command; to give orders to.

Lamulilwa, ku, to be commanded.

LAPITA, KU (-LAPITE), to lick.

LAPU, expressive of the flash of an explosion.

LAPULA, KU, to take a taste of.

LASIMA KU (-LASIME), to crouch down.

LASYA KU (-LASISYE). See LANDA, KU.

LAWA, KU (-LAWILE), to start early in the morning.

Tutulawile malawi ku mgunda, We shall start early to-morrow for the garden.

LATULA, KU, to make thin ; to be very sharp.

LAWALAWA KU (-LAWALAWILE), to move from place to place.

LECHELA KU, *Kumlechela mundu m'mesi*, to throw a person into the water. *Kumlechela juine magongo*, to leave one's quarrels to another, or in another's hands. See LEKA, KU.

LEJELA, KU (-LEJELE), to be loosely tied ; to be easily abraded (of the skin) ; to be easily detached from the stem (of bark cloth), to be pursed (of the skin).

LEKA, KU (-LESILE), to leave ; to let alone ; to spare ; let go ; allow.

Lecheka ku, to be left.

Lechela ku, to leave for ; to leave at ; to pardon.

Lechesya ku, to hand to (especially used of handing the cup in drinking).

Lekwa, ku to be left.

LELA KU (-LELITE), to train up ; to nurse.

LELECHEYA, KU (LELECHEYE), to balance on the head ; to suspend ; to fit loosely (as a bracelet).

Leleya, ku, to balance ; to suspend ; to fit on loosely.

LELEMBBA, KU, to balance, to suspend.

LELEMUKA, KU, to be faint.

LELO, to-day.

Lelo'ji, this day.

Lelo'jino, Lelo'lino, this very day.

LELULA, KU, to show the whites of the eyes.

LEMA, KU, to be too difficult ; to be impossible ; to prove in the wrong ; to puzzle.

Lemwa, ku (-lemwisya), to err ; to sin against.

Lemwechesya, ku, to sin against.

LEMALA, KU (-LEMELE), to be deformed ; to be rough and difficult to walk in ; to be steep.

LEMBA, KU (-LEMBILE), to mark; write.

Lembelela ku, to mark out (the foundation of a house).

Lembeka ku, to be written.

LENJELA, KU (-LENJELE), to be pure; to be fortunate.

LEPELA, KU (-LEPELE), to fail; to be unable for. *Twa-galepele masengo'go*, We were not able for that work.

Lepelela ku, to leave unfinished. *Mundepelele chakulya chanono*, Leave a little food for me.

LEPETALA, KU (-LEPETELE), to be weak; to be feeble; to be friable; to be easily torn.

LESA, KU (-LESILE), to be drunk and disorderly.

LESYA, KU, to cut into thin strips; to speak clearly.

LETEKA, KU, to be soft-hearted; to be feeble; to speak in low tones.

LETUKA, KU, to run quickly from place to place.

LEUPA, KU (-LEWIPE), to be long.

Leuya, ku, to lengthen.

Leupisya, ku, to lengthen.

LEWA, KU (-LEWILE), to err; to commit a crime.

Lewela, ku, to sin against.

LI, prefix denoting reflective action of verb.

LI, class characteristic and prefix of substantives belonging to the fifth class.

LIAIYA, a kind of dance danced only by women.

LIAJA, the jack fruit.

LIBANDA, a gabled house where the verandah extends down only two sides of the house.

LIBATA, a duck.

LIBETI, a leather pouch worn on the belt for carrying bullets, wads, etc.

LIBOSA, slander: quarrelsomeness.

LIBULUKUTULA, KU, to stumble and fall.

LIBUSA, a gun wad.

LIBWETA, a box.

LICHEKA, a bracelet of ivory or hide.

LICHEKO, a large eland.

LICHELA, the foot of the hill. *Kwichela*, down the hill. *Litala lyechela*, the path along the foot of the hill.

LICHEMBA, a hill slope.

LICHEMWE, using high words. *Umweju mkwete lichemwe chichi?* You, what are you using high words for?

LICHENJE, a steep descent; a precipice.

LICHIKA, a mat formed of maize stalks laced together with cord.

LICHILE, the grime on a pot.

LICHINGA, a kraal for animals.

LICHINJI, a bat.

LICHIYA, KU (-LICHIE), to be talkative.

LICHOCHOLOLO, a cock's comb.

LIDOLILO, the *pomum Adami*.

LIGAJA, a plaited bag, such as salt is often carried in.

LIGAMBA, KU, to be sorry for; to be penitent; to repent.

LIGANGA, a stone; a gunflint.

LIGANIGANI, thoughts.

LIGASA, the palm of the hand.

LIGOMBO, a banana.

LIGONDO, the iguana (?).

LIGONDOLA, a coloured blanket or rug.

LIGONELO, the sheath of a knife.

LIGONGO, because; a reason; enmity. *Mangone gajombochele akuno ligongo Malemya wawilasile*, The Mangone crossed over here because Malemya called them.

Ngondo jejongo, a war brought by some enemy.

Juamagongo, an enemy.

Ligongo pakuwa, because.

Ligongo chichi? Why?

Ligongo lyakwe, the reason of it.

Ngondo japaswile pamusi pa Kumtaja, ligongo lyakwe walyaga wandu wa Malemya, The war destroyed Kumtaja's village, the reason being that he was gathering to himself (*lit.* eating) Malemya's people.

LIGONGWA, the pincers of a crab.

LIGOSA, KU. *See* GOSA.

LIGUGU, marsh grass.

LIGULO, the evening; in the evening; the afternoon.

Ligulo'lino, this evening.

LIGULU, a platform in the house, on which food is often stored.

LIGULUWE, a pig.

LIGUMI, a toad.

LIGWA KU. *See* LYA, KU.

LIGWAGULILO, a snake slough.

LIICHILA, KU, to pass one's self off as a rich man.

LIIGA (pl. MAIGA), a stone for supporting the pots on the fire. There are usually three of these forming the fireplace.

LIIMBACHIGA, swollen lymphatic glands in the groin.

LIIMBAPA, boils.

LIINDO, a field mouse.

LIIPATO, a charge of powder.

LIJANDA, KU, to wear calico thrown over one's shoulders.

LIJANI, a baboon.

LIJANI, a running knot.

LIJASA, KU (-LIJASILE), to come to a village seeking to stay, having run away from another place.

LIJEGO, a molar tooth.

LIJEJE, the cheek.

LIJELA, a hoe.

LIJELE, an egg.

LIJEMBUJEMBU, the inner part of the thick end of a

split bamboo, which is generally removed before the bamboo is made use of.

LIJESYA, KU, to behave well. *See* JENDA, KU.

LIJIGANYA, KU, to learn. *See* JIGANYA.

LIJILA, KU, to lie in wait.

LIJITICHISYA, KU. *See* JITIKA.

LIJOKA, a snake.

LIJONGOLA, KU. *See* JONGOLA.

LIJUSI, the day before yesterday. The word is often applied loosely to any of the past few days.

Lijusi alyo, Lijusi 'lila, two days ago.

Majusi 'gala, some days ago.

LIKAKALA, a fishing weir; stopping a man in speaking; a mat made of maize stalks.

LIKAKU, dirt on the body.

LIKALAMBWE, a scorpion.

LIKALANGALO, intense thirst.

LIKALAWA, a large canoe.

LIKALE, level open country.

LIKAMAMBO, native cloth; sack cloth; canvas.

LIKAMATU, any soft substance pressed into a ball with the hand.

LIKAMBI, a quid of tobacco.

LIKAMBILO, what is spit out after chewing.

LIKAMBALE, a species of fish found in Lake Shirwa.

LIKANDI, a newly born child.

LIKANGAGA, a strong reed that grows on soft damp soil.

LIKANGALA, a bracelet or anklet.

LIKANGATA, lying with the buttocks upwards; a pumpkin lying on its side.

LIKAPA, a red cloth of thick, strong texture; a red blanket.

LIKASA, a box.

LIKASI, an egg shell.

LIKATA, old bark cloth.

- LIKATIYA, flour stirred in cold water.
LIKAU, the sole of the foot; a foot print.
LIKAWAMBA, a ground of a quarrel which will give rise to a *magambo*.
LIKOKA, a large grass shed built by travellers.
LIKOKA, a large drag-net.
LIKOKA, thin porridge for children.
LIKOLA, the lower part of the stem of a tree. *Pekola mtela*, At the foot of a tree.
LIKOLEKO, four cobs of maize tied together two and two so as to form a bundle.
LIKOLO, flour of green maize in its first stage of grinding.
LIKOLOMILO, the gullet.
LIKOLONGO, the larynx and trachea; the gullet.
LIKOLOTO, a scorpion.
LIKOMBWA, an egg shell; a shell of mollusc.
LIKOME, a pavilion-roofed house, with a verandah all round.
LIKONDE, the bush.
LIKONDO, a path.
LIKONGWA, a slave stick.
LIKONG'ONDA, an egg.
LIKONG'ONDELA, a necklace composed of several coils of rope covered with beads, and fitting closely round the neck.
LIKONJA, KU (-LIKONJILE), to throw one's calico over one's shoulders.
LIKONOKONO, a snail.
LIKOSA, a large ivory bracelet.
LIKOSWE, a rat.
LIKOWI, a blow on the cheek with the hand.
LIKOWA, the bark of a tree; the husk; the pod.
LIKOWELA, KU, to get mixed up in a quarrel.
LIKOYO, the shoulder.
LIKUGA, a crowd; a herd.

LIKULA, KU, to overturn ; to uproot ; to lay at length on the ground.

Likuka, ku, to be uprooted.

LIKULILA, KU, to wear calico fastened round the waist, and passing between the legs (*chitonga*).

LIKULE, a jackal.

LIKULU, the prow of the boat.

LIKULUWANGU, large strong grass used for the walls of houses.

LIKUMBI, a cloth passed between the legs and fastened with a string round the waist.

LIKUMBO, a track ; a spoor.

LIKUMI, ten.

Makumi gawili, twenty.

Makumi likumi, one hundred.

LIKUNAMI, the skin.

LIKUNDA, a large drum.

LIKUNDE, derision.

LIKUNGU, ill-luck ; misfortune.

LIKUNGULU, a raven.

LIKUNGWA, the bark of a tree ; a bark canoe.

LIKUPANJILA, KU. *See* KUPANJILA, KU.

LIKUPE, wing of fowl or bird (*Chinyasa*).

LIKUPULA KU. *See* KUPULA.

LIKUSIKA, KU, to fold the arms across the chest, the hands resting on the shoulders.

LIKUTA, a rough shed made of grass.

LIKUTI, a gun wad.

LIKUTU, a piece of calico 64 yards long.

LIKUTWE, a large creeper plant.

LIKUTWE, a small grain like semsem.

LIKWAMBALA, a strip of bark rope.

LIKWANJILA KU, to be dirty and neglectful of one's person.

LIKWATA, a dance without drums, engaged in only by women.

LIKWATI, leaf of banana or maize.

LIKWENDA, a species of fruit, whose leaves are also used as relish.

LIKWENJE, a war drum.

LIKWESA, a knife with a ragged edge used as a saw.

LIKWINJILI, an iron bracelet.

LILA, KU (-LISILE), to cry; to mourn.

Lilila, ku, to cry for; to mourn for.

LILAMA, pride; jeering; triumph over another.

LILAMBA, the flame of fire.

LILAMBO, a plain; a marshy piece of ground where only grass grows.

LILANGUKA, light; openness of view.

LILEMBE, a grave.

Ku malembe, a cemetery. The words are used as an oath.

LILESA, a conical shaped trap for field rats plaited of strips of sorghum stalks.

LILICHKA KU, to be eatable.

LILIMA, KU (-LILIMILE), to make a roaring sound as water in a rocky stream, or a bush fire.

LILIMUKA, KU, to have the body covered with a rash.

LILIWA, a flat stone used as a rat-trap; the flat bottom of a canoe.

LILOMBE, a large drum.

LILOMBESYA, KU, to seek in marriage (of a woman).

LILOMBOLA, beads plaited among the hair.

LILONDE, a lump of any soft substance made up into a ball with the hands.

LILONJE, the fruit of the baobab hollowed out and used to hold salt in.

LILOWE, a sound; a word; a voice.

Lilowe lyenandi, a low note.

Lilowe lyekulungwa, a high note.

LILOYA, KU, to seek for a husband.

LILUNGO, the knee.

LILUSA, a foetus.

LILUWILI, a heap.

LIMA, KU, to hoe; to cultivate.

Limisya ku, limiya ku, to hoe for. *Kwende kwa Asungu tulimiye nguo*, Let us go to the Europeans and hoe for calico.

LULUSYA, KU, to swing round the head; to interrupt persons in speaking.

LIMASA, eczematous spots on the skin after eating the flesh of certain animals.

LILOLILO, watering of the eyes; sap or gum oozing from a tree.

LIMBA, KU, to be strong; to be hard.

Limba mtima, ku, to be brave; to be unkind to.

Limbila ku, to press home; to speak strongly; to speak boldly.

Limbika ku, to be strong; to fasten the door firmly; to encourage.

Limbukuka ku, to tumble.

Limbangana ku, to be very strong.

LIMBULA KU, to taste the first fruits of the new crop.

Limbuka ku, passive.

LIMENYANGA, KU (-MENYASILE), to do one's self an injury.

LIMINYULA, KU, to stretch one's self.

LINA (pl. MENA), a name.

Lina lya ku wanache, the name given in infancy.

Lina lya ku ukulungwa, a name given in manhood.

LINAMINILA KU, to tell lies about one's self.

LINDA KU (-LINDITE), to watch; to wait; to wait for.

Nindani, Wait for me.

Lindilila ku, to keep watch.

Kulindilila pa ngunda, to watch the garden.

LINDANDA, an egg.

LINDANDAMBULI, a spider's web.

LINDEYA, a dance in which women alone engage.

LINDIMU, a lemon.

LINDONDO, a drop.

LINGA, a stockade.

LINGA, KU (-LINJILE), to try ; to measure ; to tempt.

Linjika, ku, passive.

Lingana, ku, to be arranged ; to be in order.

Linganya ku, to arrange ; to put in order.

LING'ANDU, the shoulder-piece and trigger-guard of a gun ; a flat bracelet of iron or brass.

LINGULA, KU (-LINGWILE), to peer in at.

LINGULUNGULU, a small lip-ring.

LINO (pl. MENO), a tooth.

LINOLO, a whet-stone.

LINYEMYA, KU (-LINYEMIYE), to go along quietly ; to pass one's self carefully through a narrow opening.

LINYENYEU, the humble-bee.

LINYOLOLO, a relish of a stiff consistency eaten usually by women.

LINYOMWA, a hurried council held apart.

LINYUNYA, a wing feather of a fowl.

LINYUSU, the crest of a fowl.

LIPA, KU (-LIPILE), to pay. *Kulipa magambo*, to settle a lawsuit by payment.

Lipila ku, to pay to. *Tatulipile chichi?* What will he pay us?

LIPALASI, the bamboo stem of a pipe ; the bamboo by which the loop of a noose trap is formed.

LIPALAWANDU, a scale of a fish.

LIPANANGA, the light of a bushfire ; an open clear space.

LIPANDA, a forked stick.

LIPANDE, a split gourd used as a cup for beer drinking ; a chip.

- LIPANGA, KU, to stay by one's self at a distance.
 LIPAPATI, a flat bracelet.
 LIPAPIKO, a wing of a bird.
 LIPATA, a weir; the lower part of the stem of a tree;
 the large end of a maize cob.
 LIPATO, a chip.
 LIPAWA, the pleura.
 LIPE, cleaned grass, used for walls of a house or
 fences.
 LIPENGA, a horn, or bugle.
 LIPESA, an opening; a space; room.
 LIPILA WAMBA, avarice; covetousness.
 LIPOGOLO, a noose.
 LIPOLWE, *ugali* that has lain over night.
 LIPOMBOTI, unripe maize or corn.
 LIPONDO, the stock of a gun.
 LIPONGO, a foetus.
 LIPONJI, a ball of fat for smearing the body with.
 LIPILI, a viper.
 LIPILIKANILO, the ear.
 LIPIPA, a large keg of powder.
 LIPIPI, a small black ant.
 LIPISYA, a string of beads.
 LIPUJE, breath; vapour; steam.
 LIPUJUNGU, steam; the heat that radiates from a
 fire.
 LIPUKA, KU (-LIPWICHE), to be slightly fevered (of a
 child).
 Lipuchilwa ku, to be fevered (of a grown person).
 LIPUKU, a field rat. The names of the various
 species are, *Lindo*, *Lipanya*, *Lilende*, *Chingowe*,
 Liulwa, *Liulukusi*, *Ngwawi*, *Nalyelye*, *Chinyerere*,
 Chiselagula, *Tolo*, *Lichambiri*, *Likumbo*, *Lisyeta-*
 lambanga, *Chitulusi*, *Ningalwe*, *Sunje*.
 LIPUKU, the biceps muscle.
 LIPUKUSI, a bundle.

- LIPULA, bee's wax.
LIPULIPULI, a small bat.
LIPULUMUNDU, a large spider.
LIPULUWA, a boil; the scar left after tatooing;
lumps of dry flour in porridge.
LIPUNDA, a string of beads worn over the shoulder
and passing under the arm.
LIPUNGU, advice. A headman often gives advice to
parties in a *magambo* what to do before the
chief gives the decision. The chief may cor-
roborate the advice, or reject it, or accept it as
a basis of decision.
LIPUNGWE, unfilled grain.
LIPUPA, the wall of a house.
LIPUPE, a small beetle that feeds on the pumpkin.
LIPUTE, a boil.
LIPUTI, a species of long grass.
LIPWAPWA, a confluence of two streams.
LIPYOMBYO, a reed pipe.
LISACHE, the threshed ear of sorghum; a bundle of
ears tied up to form a sweeping brush; a
sweeping brush.
LISAGALA, a withered branch of a tree.
LISAGAMILO, a dream.
LISOGO, a wild dog.
LISAKASA, a grass shed or temporary hut made of
grass or branches.
LISALA, an old garden hoed again.
LISALA, KU (-LISALILE), to speak for one's self; to
plead one's cause in a *magambo*; to excuse one's
self. See SALA, KU.
LISALU, firewood split up for burning.
LISANDA, a white cloth worn on the head by a chief.
LISANDI, a tree cut down ready to be burned for
manure.
LISAMBALA, a kind of dance.

- LISAMULO, a comb.
 LISEGA, the honey comb.
 LISEMBELEKA, a kind of millet.
 LISEMBELEPETE, a hive without honey.
 LISO, yesterday.
 LISO (pl. MESO), the eye.
 M' meso ku lola, openly.
 Pa meso, before; in front of.
 Pa meso pakwe, before his eyes.
 LISOKASOKA, a mantis.
 LISOMWA, the tunnels formed by the white ants.
 LISONGOLOMEMBE, a canine tooth.
 LISIAGO, the under millstone.
 LISICHINI, an intestinal worm.
 LISILU, a crack on the sole of the foot.
 LISILWA, a top; a float of a fishing line.
 LISIMBA, a lion.
 LISIMBO, a hole in the ground.
 LISINGA, KU, to be content; to make the best of the
 circumstances.
 LISISYA, an addled egg left in the nest after the
 others have been hatched.
 LISIUCHILA, an indolent sore.
 LISUGULU, an ant-hill.
 LISUNDO, a horse-leech.
 LISUNGU, a heap.
 LISUNGULO, a beer strainer, usually made of basket
 work.
 LISUSA, a growing person.
 LISWALULUSWALULU PE, anything well-nigh finished
 or useless.
 LISYA, KU (-LISISYE), to feed. *See* LYA, KU.
 LITA, KU, to be finished up (of a magambo), to be
 burned out (of a fire).
 LITAGALA, KU (-LITAGELE), to spread out one's legs
 before the fire.

LITAGANDAGA, a litter.

LITAJI, an egg.

LITAKA, a piece of cloth measuring about 32 yards.

LITAKO, a single handkerchief. *See* MATAKO.

LITALA, a path.

LITANDA, a pool of water.

LITANDASYA, KU, to walk carefully.

LITAPA, KU, to boast; to pride one's self in anything.

LITATO, a plaited mat.

LITAWALE, a pool of water.

LITELEKO, a large pot for making beer in.

LITEMBA, a blow on the side of the head; a small fish somewhat less than a sardine.

LITEMBA, a small cock.

LITENDEU, a wasp.

LITENDYA, a rash on the skin.

LITEPO, the spot where the seed is planted; the birth ground of a tribal group.

LITESI, a toad.

LITETE, a reed.

LITIKA, KU, to be unfilled.

LITIKA, a vessel not filled to the brim. *Najigele mesi ga litika*, I have brought the vessel of water not quite full.

LITIMALIKA, KU (-LITIMALICHE), to be of peaceful disposition.

LITIMBA, unripe maize or corn.

LITIMBWE, a green stem of grass, a large drum.

LITINULA, KU (-LITINWILE), to stretch one's self as after awakening.

LITITA, a sheaf of grass, or grain.

LITITA, KU, to pound the coarse grains of maize.

LITIMUKO, full moon.

LITIWO, a plait; a roll of tobacco plaited after the native fashion.

LITIWO, a ceremony of initiation passed through by

a woman when she is pregnant with her first child. The ceremony gets its name from a plaited charm which is placed round the woman's neck. The ceremony is also called, *Unyago wa chimbandi*.

LITOGA, the liver.

LITOLOMIKO, the larynx.

LITONDOLO, a halter; a tether.

LITONGA, the testicle, a large lip-ring.

LITONJI, cotton; thread.

LITOWA, KU (-LITOWILE), to do anything too much. *

Atuponisye ngoji 'o; Umweju, mtesile kulitowa,
Throw us that bark rope; oh, you have thrown
it too far.

LITUKU, a blister.

LITULI, a mortar formed out of the hollowed stem of
a tree.

LITUMBA, full moon.

LITUMBA, red clayey soil.

LITUMBELA, a wave.

LITUMBI, a mountain.

LITUMBO, the stomach; the intestine.

Matumbo, the bowels.

Akwete litumbo, she is pregnant.

Kumbweteka m'matumbo mangaka 'go, Those cucumbers have given me indigestion.

LITUMBUSI, a vulture.

LITUNDA, a grave mound.

LITUNGUWE, a large stone or rock.

LITUNU, a hyena.

LITUSA, a blister.

LITUTILI, a heap of earth thrown up as by water or
a mole.

LITUTO, the heap of soil scraped together round the
roots of maize.

LITWANJILA KU, to spread false reports about one's self.

LITWELO, a runner shooting out from any trailing plant.

LIU, ashes.

LIUCHA, a house of a dead man pulled down, and the materials left on the spot.

LIUGU, an opening ; a mouth ; a loop.

LIUGUGU, a deep hole in the ground.

LIUJI, a bent tree which forms the spring of a trap.

LIUKUSI, a species of wild rat.

LIUKUTU, a shrub.

LIULA, KU (-LIWILE), to build a large house.

Liulika, ku, to be sufficiently pounded.

Liulila, ku, to pound the fine grains that have almost reached the stage of flour.

LIULA, KU (-LIUSILE), to cast off the slough.

LIULI, the unmarried state. *Jueuli*, a bachelor or spinster.

LIULI, the sacrum.

LIUMBI, an egg.

LIUNDA, a young pigeon.

LIUNDE, a cloud. *Kwiunde*, the sky.

LIUNDI, an owl.

LIUNDIKA, bronchitis ; a cold ; a cough.

LIUNDU, an old garden.

LIUNGA, a goat's beard worn round the head in dancing.

LIUNGA, KU (-LIUNJILE), to swing from side to side ; to turn back on the way (of an army marching to an attack).

LIUNGO, a smell.

LIUNGU (pl. MONGU), a pumpkin.

LIUNGUTWA, the fruit of the *mbungutwa* tree.

LIUNJILI, a heap ; a crowd ; a herd.

LIUPA, a bone.

LIUPULU, a cutting, or green branch of a tree.

LIUTO, a place; a lair. *Kwangali liuto kwereko*, There is no room there.

LIUWII, a species of snake.

LIUWO, the crown of the head; the fontanelles.
Pewwo, on the crown of the head.

LIWAGO, an axe.

LIWALANGWANGWA, a flat bone in the body, such as the scapula.

LIWALE, a pledge given to another person, consisting of a small piece of stick or straw; the piece of straw first thrown into the divining gourd (*chi-sango*) to ascertain whether the person consulting has been at another diviner previously.

LIWALILA, KU (-LIWALILE), to forget.

Liwalichika ku, to be forgotten.

LIWAMBA, a ground of a quarrel which will give rise to a *magambo*.

LIWAMBA, roasting a maize cob only on one side, and eating it before roasting the other side, lest it get cold and hard.

LIWAMBWE, a flood in the river.

LIWANDA, a foetus.

LIWANDAMA, the spleen.

LIWANDE, a track; a spoor.

LIWANGA, a sore; a wound.

LIWANGULA, a beating.

LIWANI, a split stick for fastening anything, or carrying anything.

LIWANO, the hem put round a mat to keep it from being torn.

LIWANO, a bird trap made of a split bamboo.

LIWASA (pl. MAWASA), the different houses belonging to one man inhabited by his different wives.

LIWATA, KU, to tread; to trample on.

Liwatika, ku, to be trampled on.

LIWATA, a duck.

LIWELA, lead (used for making the nose-pin).

LIWELE, the breast.

*Mawe*le, milk.

*Kuminya mawe*le, to milk.

LIWELECHELO, the placenta and its membranes.

LIWELENJE, the stubble of grass that remains after burning.

LIWENDA, a blow on the side of the head.

LIWENGWA, a powder horn.

LIWEWE, a rumour; a large fire.

LIWIKI, KU, to give notice of a *magambo*.

LIWILA, the second hoeing.

LIWINDA, the refuse of oil-seeds after the oil has been extracted by boiling.

LIWIWI, the ear; a chicken.

LIWOLO, the penis.

LIWONDO, bark cloth.

LIWUMBI, an egg.

LIWUNGU, a caterpillar.

LIYA, KU (-LIYIYE), to be firm; to be obstinate.

LOGA, KU (-LOJILE), to bewitch.

Logwa ku (-logwile), to be bewitched.

LOGO, sliminess of fish.

LOKOTA, KU (-LOKWETE), to pick up; to find by chance.

Lokoteka, ku, passive.

LOLA, KU (LOLITE), to look; to see; to be turned towards. *Agonile makongolo gakwe galolite ku moto*, he lay down with his feet turned towards the fire.

Lolesya, ku, to look steadily.

Lolesya lelesya ku, to look all round.

Lolechesya ku, to look well at; to take care.

Lolela ku, to look for; to look after.

LOMBA, KU (-LOMBELE), to marry.

Kuulomba Malungu, to worship God.

- Lombela, ku*, to marry.
Lilombesya ku, to marry (of a woman).
Lombekanya ku, to arrange a marriage.
- LONDOLA, KU (-LONDWELE), to consult the divining instrument (*Chisango*) or augury. *See* CHISANGO.
- LONDA, KU, to follow after; to speak straight on without forgetting anything.
Londongana ku, to be placed at intervals; to agree with a former speaker.
Londonganya ku, to place at intervals.
- LONGA, KU (-LONJILE), to place articles together into a vessel or basket; to gather grass and weeds into heaps in the garden.
Lilonga, ku, to embark in a canoe.
- LONGANA, KU (-LONGENE), to accompany: to go together. *Kwende tulongane, tuwe wawili*, Come, let us go together, let us be two. *Talongane najo nduni?* Who will accompany him?
- LONGOLA, KU (-LONGWELE), to go before.
Longolela ku, to lead; to guide.
Juakulongolela, a guide.
- LONGOLOLA, KU, to be always grumbling and speaking in an illnatured tone (*Chinyasa*).
- LONGOSOLA, KU (-LONGOSWELE), to arrange in order.
Longosoka ku, passive.
- LONJELA, KU (-LONJELE), to tarry; to stay for some time.
Lonjelesya ku, to stay for a long time.
- LOOKA, KU (-LOWECHE) to go to stay at the husband's home.
Loosya ku (*lowesye*), to bring home a wife.
- LOPA, KU, to be uncooked; to be badly rendered (of a song).
- LOPOTOKA, KU (LOPOTWECHE), to be helplessly feeble.
- LOSE LUNO, all this time; even up to this time. *Lose*

luno nganauje, Up to the present time he has not come back.

LOSOSO, catarrh of the nostrils and discharge arising therefrom.

LOSYA, KU (LOSIYE), to shew. *See* LOLA, KU.

LOTOKA, KU (-LOTWECHE), to be foolish.

LOTOMALA, KU, to be stupid; to be bashful.

LOWEKA, KU (-LOWECHE), to steep.

LOWELA, KU (-LOWELE), to be foolish.

Lowelega ku, to be lost sight of.

LUAMBI (pl. NYAMBI), a branch.

LUAO (pl. NYAO), a net.

LUCHANAMILA (pl. NJANAMILA), a verandah post of a house.

LUCHECHE, *Jua lucheche*, a crying peevish child.

LUCHESA, a kick.

LUCHINJI, the part of an iron instrument that is fitted into the handle.

LUCHOCHOLA, KU, to run away very fast.

LUGA, a crack.

LUGAGAWI, niggardliness.

LUGANGA, a crack.

LUGOMBA, a boundary.

LUGOMO (pl. MGOMO), a lip.

LUGONGOLIMA, an elevation.

LUGONO, sleep. *Ali m'lugono*, he is asleep.

LUGULU, *Jua lugulu*, a man who takes good care of his things so that they last a long time.

LUGULU, the faculty of imitating what one has seen another doing.

LUGWA, a crack.

LUJANGA, a ramrod.

LUJEMO, the lip.

LUJENJE, the torn end of a piece of calico.

LUJILI, a course; a layer; a line.

LUJIPI (pl. NJIPI), a louse.

LUJINGA, a pole for carrying two loads, one tied to each end.

LUJONDO, a confluence of two rivers.

LUJWAJWA, a detour made by a party sent out from the main body; a party of skirmishers sent out from the main of an army. *Mkatende lujwajwa mpite pa mbali*, Make a detour and go past the side.

LUKA, KU (-LUCHILE), to weave (basketwork).

LUKALALA, a large basket woven of split bamboos.

LUKALI, the moon when it is four or five days old.

LUKANDA, a plaited basket plastered over with a kind of gum, so as to render it watertight.

LUKANDA, likeness; resemblance.

LUKOL, clapping the hands together.

LUKOKA, a trap made by suspending lengthwise over a path a large log of wood, the path being lined on either side by bamboos.

LUKOKOLA, KU, to run away very fast.

LUKOLE, a room in the verandah of a house.

LUKOLOKOMBO, a long pole used to take anything from a height.

LUKOLOMA, a trench.

LUKOLOPINGO, a pole used for carrying a single load over the shoulder.

LUKONGA, a handle of a cup.

LUKONGOLO (pl. MAKONGOLO), a leg; a spur of a hill.

LUKONJI (pl. NGONJI), a rope.

LUKOSE (pl. NGOSE), a claw; a finger mark.

LUKOSELO, a stick used for poking in a hole; a tooth-pick; a ramrod.

LUKOSO, a stick for poking in a hole with.

LUKOSI, the neck.

LUKOSYO (pl. NGOSYO), members of the same tribal family. *Mlukosyo*, a freeman. *Ngosyongosyo*, different kinds. *Lukosyo lumpepe*, the same family.

- LUKOWO, desire for good things to eat.
 LUKULA, KU, to spit out food ; to ruminate.
 LUKUMBI, a meeting ; a council.
 Kutawa lukumbi, to hold a council.
 LUKUMBUKUMBU, a good memory.
 LUKUNDU, the anus.
 LUKUNULA, KU (-LUKUNWILE), to run away.
 LUKUTA, KU, to rub ; to scrape.
 LUKWAMBALA, a plaited rope.
 LUKWANGULO, a razor.
 LUKWESO, bloody urine.
 LUKWI (pl. NGWI), a piece of firewood. *Katemeni ngwi sya chiulugo*, go and cut firewood for our *ugali* pot.
 LUKWIMBI, the upper eyelid.
 LULA, KU, to froth up of beer after the malt has been put in ; to ferment.
 LULA, KU (-LUWILE), to tell.
 Lulila, ku, to tell ; to command.
 LULANGA, sunshine, a part lit up by the sunshine.
 LULASI, baldness (of old age).
 LULASYA, resemblance.
 LULELE, gratuitously ; empty handed. *Apite lulele*, He went away empty handed.
 LULILWA, KU, to over eat one's self.
 LULIMBA, a musical instrument made of vibrating tongues of wood or iron fixed on a board.
 LULIMI (pl. NDIMI), a tongue.
 LULO (pl. MALULO), a water-pot.
 LULUKA, KU, to become tasteless.
 LULUMALA, KU, to swell up from over eating (of the stomach).
 LULUSI, *kugomba lulusi*, to whistle.
 LULUTA, KU, to shout, as the women do on an occasion of rejoicing.
 LUMA, KU (-LUMILE), to bite.

LUMALO, a method of tying a bundle with rope by knotting it at each turn of the rope.

LUMANGANYA, KU (-LUMANGENYE), to set the teeth firmly together.

Lilumanganya, ku, to gnash the teeth; to bite the tongue.

LUMBA, KU, to invoke; to crack (of a falling tree).

Lumbila, ku, to invoke; to swear by.

Lumbikanya, ku, to fasten together.

Lumlukula, ku, to unfasten.

Lumbanjila, ku, to invoke one's ancestors, or chief, when one has fired a shot at game.

LUMBANA, KU (-LUMBENE), to be good; to miss one another. *Mtela au wungalumbana, so*, No; this medicine is not good.

LUMBILI, fame; character; renown.

-LUME, male. *Juamlume*, a man.

LUMENYA, KU (-LUMENYILE), to run away. *Watiji akajiwe, Walumenyile kundawipe*, He was about to steal, He ran away early in the morning. (A native song sung over a slain baboon.)

LUMBAPA, a thin gruel made by stirring flour in hot water.

LUMIKA, KU (-LUMICHE), to bleed by cupping.

LUMILA, KU, to taste the flesh of an animal one has killed before any others have tasted it; to warn another of what the decision of his *magambo* would be.

LUMINGA, KU, to run fast.

LUMULI, a bunch of grass used as a light; a fire-brand.

LUNDA, wisdom; sense.

LUNDA, KU (-LUNDILE), to make an addition to; to lengthen by attaching another piece to the end.

LUNDANGA, a good memory. *Wewala lundanga*, That man has many things to say.

LUNDEWA, a species of strong grass.

LUNDUMBILWA, KU, to be at a loss what to say ; to be
" non-plussed " ; to be in perplexity.

LUNDUKA, KU, to treat shamefully.

Lundusya, ku, to treat shamefully (another).

Lundukwa, ku, passive.

LUNGA, KU, to roll up in a ball ; to smooth a plate by
rubbing it with a stone ; to tie firmly.

Lunjika, ku, to be well finished.

Litala lyakulunjika, a straight road.

Lungama, ku, to go in a straight line.

Lungamika, ku, to go in a straight line.

LUNGANGAMA, the red oxide of iron.

LUNGULA, KU (-LUNGWILE), to pass through.

Lungusya, ku, to deliver a verbal message as it was
told.

-LUNGWANA, good. *Chindu chilungwana*, a good thing.

Mundu mlungwana, a good man.

LUNG'WANU, miserly pleasure in one's possessions.

LUNJESA, the young foliage on the forest trees ;
springtide.

LUNJISYA, KU, to finish off nicely.

LUNYILILI, small grains of any substance, such as
sand or gunpowder.

LUNYAWANYA, a detour made by a party sent out
from the main body ; a part stretching out from
the main body of an army.

LUPALALA, baldness (of shaving).

LUPALAKASULA, KU, to run away at full speed.

LUPALASA, KU, to run away at full speed.

LUPAMBATI, *Jua lupambati*, a slender man.

LUPANDE (pl. MALUPANDE), a yard of cloth, measured
from the tip of the fingers to the breast bone ; a
split calabash used in drinking beer.

LUPANGA, a large knife ; a sword ; a shuttle.

LUPASO, a gong.

- LUPATA, KU, to follow up a trail.
LUPATULA, KU, to run away at full speed.
LUPECHE, a grain.
LUPECHESO, a fire stick, used in getting a light.
LUPELELE, the lip ring.
LUPENGO, a small iron spoon, used in cleaning the nostrils or in scraping perspiration off the body.
LUPETA, a shallow sifting basket.
LUPINDA, a bag of salt.
LUPINGA, a long handle fixed into a cup, used for drawing water from high banks or where the river is infested by crocodiles.
LUPIYA, a red fez.
LUPLANO, a snuff-box.
LUPOPOLA, KU, to run away at full speed.
LUPOTA, the threads of cloth.
LUPULA, the nose.
Mbula, the nostrils.
LUPUNDO, a belt of twine by which the loin cloth is suspended.
LUPUNGULO, an iron used for unfastening the screws of a gun; a screw driver. It is carried slung to the waist-belt.
LUPUSO, ill-will.
LUPWALA, the scrotum.
LUPWAWALE, anything with flat surfaces.
LUPYA, the bush where the grass has been burnt down.
LUPIO, a kidney.
LUSA, KU, to be fierce and ill-natured; to prowl about the villages seeking for prey.
LUSAMBA, green coloured.
LUSANJE, rattles held in the hand while dancing.
LUSASA, a partition wall in a house.
LUSASU (pl. SASU), a small piece of firewood.
LUSAUSYO, punishment; misery.

- LUSELE, of small size. *Ndembo sya lusele*, small elephants.
- LUSEMBA, a thief who has medicine to keep people from seeing what he is doing.
- LUSENGA, dregs.
- LUSENYENDA, KU, to run away at full speed.
- LUSESO, the point of a bamboo.
- LUSICHI, the poles in the walls of a house.
- LUSOMO, a night attack on a village.
- LUSONGO, a point; a pointed stick.
- LUSONGOLA, the kernel; a grain.
- LUSONJO, the shin.
- LUSONYONDA, KU, to run swiftly.
- LUSOSO, the narrow end of any pointed thing; the first blade that appears above ground.
- LUSUGULI, the small piece of wood into which the arrow head is fixed before inserting it into the reed.
- LUSULA, KU (-LUSWILE), to boil the flour on the first day of beer making.
- LUSULO, a stream.
- LUTA, spittle.
- LUTAMA, covetousness.
- LUTAMBWICHI, a brass chain of small sized links.
- LUTANDO, a watershed.
- LUTAU, the saliva that trickles from the edges of the mouth during sleep.
- LUTE, a conical shaped trap for field rats plaited of strips of *sorghum* stalk.
- LUTENJE, a fence, especially a grass fence.
- LUTINDI, refusing many things offered for sale. *We-rewo akwete lutindi, ambi tindende uli*, That man refuses everything I have offered, what am I to do?
- LUTONYO, a toothpick.
- LUU, a wild dog.
- LUULO, a large pot for carrying water.

- LUUMBO (pl. UMBO), a hair.
 LUUNDE, cloudiness.
 LUUNDU, dust.
 LUUNO, a newly built village.
 LUWAGALA, a stockade; a strong fence.
 LUWALA, an open space.
 LUWALATI (pl. MBALATI), a rib.
 LUWALAWANDULA, KU, to run off at a great rate.
 LUWALE (pl. MBALE), a slice of pumpkin.
 LUWANDANGULA, KU, to run at great speed.
 LUWANDO, the primary council held regarding the cause of death.
 LUWANGU, the short piece of dry wood in which the fire stick is twirled.
 LUWANI, a verandah room of a house.
 LUWASO, accuracy in shooting; frequent abortion.
 LUWEJEWEJE, a steep precipice, or very deep hole.
 LUWEMBE, a razor; the sight on a gun.
 LUWILA, the second time of hoeing.
 LUWILO, a race.
 LUWIMULA, KU, to run away at full speed.
 LUWININGA (pl. MBININGA), a short stick used to throw at anything.
 LUWOLAWOLA, the sting of a bee.
 LWALA (pl. MALWALA), a rock; the pan of a flintlock.
 LWALA, KU (-LWASILE), to be ill.
Lwasya, ku, to nurse.
 LWASI, the blood of a murdered man, which is supposed to blind the eyes of the murderer.
 LWANYA, KU (-LWANYILE), to be boisterous and talkative.
 LWENDO LWENDO PE, *Jua lwendo lwendo pe*, one who is always wandering about.
 LWESA, KU, to curse.
 LWESE, cock's comb.
 LWESI, moonlight.

LWESO, accuracy in shooting.

LWISYA, KU (-LWISISYE), to follow up game that has been wounded.

LYA, KU (-LILE), to eat.

Lisisya, ku, to over-eat.

Lisya, ku (-*lisisye*), to feed.

Lyalya, ku, to be greedy.

Ligwa, ku, to be edible.

LYALYASYA, KU (-LYALYASISYE), to be double-faced ; to fail ; to return what one has borrowed ; to retain the largest share for one's self.

LYOLYOLYO..., expressive of sweetness. *Napasisye uchi nekupikana lyolyolyo...*, I tasted the honey and felt it to be sweet.

LYOLYOPELA, KU, to taste sweet.

M.

M is pronounced as in English. *M* before *b* generally represents *n*. *Mb* may stand for *nb*, *np*, *nw*.

M-, MU-, or MW, the class prefix of the singular of nouns of the first and second classes.

M' for *mu* ; in, at.

MA-, the class prefix of the plural of nouns belonging to the fifth class. The singular prefix is *Li*. Many nouns of foreign origin form their plural in *ma*, as, *maboyo*, boys ; *mabokosi*, boxes.

MACHAKA, a slug of iron ore ; refuse.

MACHAKALA, a large shell used in making *swakala*.

MACHAKAPITU, *alonjele machakapitu*, He stayed many years.

MACHELA, a net fixed in the water by means of stakes ; pointed bamboos put round the garden as a fence for pigs.

MACHEPERE, the skin of a stout person hanging in folds on his sides.

- MACHILA, the price of redemption ; a palinquin.
MACHILI, strength.
MACHISU, jealousy ; envy.
MADANDAUSI, grumbling.
MADE, the squares made in weaving basket-work ;
the crossing of the threads in weaving.
MAELE, expression of astonishment.
MAFUMBULA, a witch detective (*Chinyasa*).
MAGANYIGANYI, thoughts.
MAGAWAGAWA, a rodent ulcer.
MAGAWA, *ku tenda magawa*, to hem in.
MAGUO, elegs that infest the marshes in the rainy
season about the month of January.
MAGWANDULULE, tribal marks passing from the fore-
head in front of the ears and down over the
shoulders.
MAINDO, a species of field rat.
MAJANGA, the young men who go out to war.
MAJERIJELI, a small light red bead.
MAJEMBA, a fashion of head dress in which patches
of hair are shaved off.
MAJINA, *kutaga majina*, *kutenda majina*, to respect ; to
reverence ; to honour.
MAJITA, irrigated ground. *Imanga ya majita*, maize
corn grown on irrigated ground.
MAKALA, charcoal used in forging and smelting.
MAKALAMUKO, cleverness.
MAKANI, a dispute ; a disagreement.
MAKALANJE, a large dark red bead.
MAKASA, a species of pumpkin.
MAKASI, scissors.
MAKATA, old worn-out bark cloth.
MAKERI, *ali m'makeri*, He is a prisoner (*Chilolo*).
MAKOLWELE, a sprout of *mapemba* which shoots
up after the stalk has been cut down.
MAKOMBE, a species of spurious india-rubber.

MAKOMBO, scrapings.

MAKUKU, *ku gona makuku*, to lie on the belly.

MAKUNAMI, *lyuwa lya makunami*, the second day of finishing up the women's *unyago*.

MAKUPETE, a bundle of bamboos suspended in the garden by a thread. On the thread being broken by pigs or other animals prowling about, the bamboos fall with a crash, thus scaring the thieves away.

MAKUTI, gun wads.

MAKUTU, the vagina.

MAKWATI, the leaves of maize, or sorghum, or banana.

MAKWELELO, a ladder.

MAKWEMBA, the leaves of maize, or sorghum, or banana.

MAKWINYATO, wrinkles.

MALA KU (-MASILE), to finish. *Achimasile chi Yao*, He can speak Yao fluently.

MALAKA, tattoo marks on the body.

MALANGANO, an agreement.

Kuleka malangano, to break an agreement.

Kulanga malangano, to make an agreement.

MALANGO, understanding; cleverness.

Kumpanga malango, to make an agreement with any person.

MALAWI, to-morrow. *Mwesi wa malawi*, next month.

MALEKANO, a meeting place of two roads.

MALENGOLENGO, a species of quince.

MALILE, a boundary.

MALILIMA, sound of rushing water or of the wind.

MALILO, a mourning. *Kumangwetu kwana malilo*, There is a mourning at our home. *Malilo gagwile pa musi*, A death occurred at the village.

MALILOLILO, gum oozing from trees ; watering of the eyes.

MALILWE, the completion.

MALIMBA, a calico ; a small piece of calico passing between the legs and fastened by a narrow waist-belt.

MALINDI, treachery ; plots.

MALINGA, like ; according to.

Malinga ni, like to.

MALIPO, MALIPILO, pay.

MARISAO, small shot.

MALO, a place ; room. *Kwangali malo akuno*, There is no room here.

MALOMBO, tails of calico hanging down ; the corners of a piece of cloth.

MALONDA, things for sale. *Mkwete malonda chi?* What have you got for sale?

MALOSA, giving information of a death to the chief of the country, the message usually being accompanied by the present of a fowl.

MALOTA, a long shirt reaching to the ankles.

MALUKWI, a large kind of beads.

MALULI, accuracy of sight. *Tutesile mwa maluli*, We have found it just as it was reported.

MALUMA, a joint or splice.

MALUMBO, *kumtenda malumbo*, to praise a man by mentioning his name in a song.

MALUNDE LUNDE, more than one seed in the husk, as ground nuts.

MALUNDUNGULI, intestinal pains.

MALUNGO, knees.

MALUNGWI, heaps of anything.

MAMATILA, KU, to stick to.

MAMBOKO, watering of the eyes ; matter oozing from the eyes.

MAMBWIMBWI, the bubbles rising after anything has been thrown into the water.

MAMILA, mucous in the nose.

MANDISA, taste ; neatness.

Kutaga mandisa, to finish tastefully.

MANDINDILI, cramp ; "pins and needles." *Yala yangu kundenda mandindili*, my fingers are cramped.

MANDUNJI, *kusimana mandunji*, to meet face to face.

MANEMBA, the spirits of the dead.

MANGAWA, a debt, something lent to another.

MANGANINGANI, considering ; doubting.

MANG'OMBA, the short feathers of a fowl ; the hair of animals.

MANG'UNUNG'UNU, a heedless person.

MANULILO, prominent bones in the body.

MANUMBINUMBI, prominent bones in the body.

MANUNU, madness ; idiocy.

MANYA, KU (-MANYILE), to know ; to recognise.

Manyilila, ku (-manyilile) to know ; to understand.

Manyika, ku, to be understood.

Manyisya, ku, to make to understand.

MANYASI, grass.

MANYERANYERA, sparks that fly from the anvil.

MANYI, excrement.

MANYUNYUWA, *kutama manyunyuwa*, to sit in groups on the ground.

MAPALAMBA, tribal marks on the temples.

MAPALAPATWA, scrapings of wood.

MAPALE, fragments of a broken pot.

MAPALI, a ladder.

MAPALILO, scrapings.

MAPAPIKO, MAPAPILO, the wings of a fowl.

MAPEREMAPERERE, *kwenda maperemapere*, to pass right through without stopping.

MAPEMBA, sorghum.

MAPEPULILO, the chaff of sorghum.

MAPE'Ō, a secret *magambo*.

MAPEPETELO, the husks of grain.

MAPETWA, bird traps.

MAPIPI, a species of black ant.

MAPIPI, a small black bead.

MAPOGOLO, the meshes of a net.

MAPUNDI, a quarrelsome disposition.

MAPUPU, lungs.

MAPUSI, the chaff of sorghum.

MAPWENI, *apite m'mapweni*, he went past the side; he went out of the path.

MASALE, a quivering or throbbing spot on the body; the pulse.

MASAME, a deserted village.

MASANGALANDA, rejoicing; joy.

MASANJE, a game played by children, in which they build mimic houses and act as grown up people.

MASANO, a man's principal wives.

MASAPI, coarse bran.

MASAU LI, an agreement.

Kutawa masauli, to make an agreement.

Ku litawilila masauli, to make up one's mind to a certain course of action.

MASAUSYO, troubles; punishment.

MASIKA, the end of the rainy season, when food is plentiful; the harvest season.

Chaka cha masika, a year of plenty.

MASIJE, the houses of a dead man.

MASIMANILO, a joint; a splice; a meeting-place.

MASIMANO, a joint; a splice; a meeting-place.

MASETE, maize husks.

MASEWE, rattles worn on the ankles in dancing.

MASOKOLIKOKO, the chaff of rice.

MASOSOCHE, the young men who go out to war.

MASULILA, a chief's inferior wives.

MASUNGU, like; likeness.

MASUSO, obstinacy; stubbornness.

MASUTETUTE, mischievousness.

MASWASWA, mucous in the nostrils.

MASYONGA, peristaltic motions in the bowels.

MATA, spittle.

Kusuna mata, to spit.

MATA, KU, to smear ; to put on the first coating of mud on the walls of a house.

Matika, ku, passive.

MATAKO, the buttocks.

MATAKOPE, nakedness. *Jua matakotako pe*, a naked person.

MATAMBALICHILO, *ku matambalichilo*, the direction in which the feet are turned in sleeping.

MATAMBWA, skins worn round the waist in dancing.

MATAMILO, a suitable place to stay in. *Nginingola matamilo*, This is no place to stay in.

MATANA, leprosy.

MATAPWATA, rags ; worn out calico.

MATAWALA, patches hoed at intervals in the bush.

MATE, sense ; wits.

MATEPA, small lumps of pig iron.

MATETE, native cloth woven in fine threads.

MATOLILO, unripe njama beans.

MATOPE, mud ; clay.

MATULA, KU (-MATWILE), to peel off, as skin off a blister, or plaster off a wall.

Matuka ku, to be peeled off.

MAUJA, a return journey. *Tutumlole m'mauja*, We shall see you on our return.

MAUNDI, an *unyago* dance, in which the girls wear head-dresses of plaited maize stalks.

MAUNDULE, grass trampled down, as where an animal has lain.

MAUNGO, envy ; jealousy.

MAWAGALA, calico worn over the shoulders.

MAWALA, spots.

Nguo ja mawala mawala, spotted cloth.

- MAWAMBA, scales of fish or serpents.
 MAWAMBANGOMA, the diaphragm.
 MAWAWA, bitter weeds; a drizzle of rain.
 MAWENGU, the facial expression which a child takes on when beginning to cry.
 MAWILO, revenge.
 MAWINGU, watery fluid vomited by a person who has drunk the poisoned ordeal, the poison still being retained on the stomach.
 MBAGWILE, traits of character, natural habits.
 MBAKAMIKO, a narrow opening between two objects.
 MBAKANYIKO. *See* MBAKAMIKO.
 MBAKO. *See* above.
 MBALAMBALA, a fowl which has laid eggs.
 MBALAMBANDA, *kuchele mbalambanda*, it has dawned brightly.
 MBALAPI, the sable antelope (*Hippotragus Niger*).
 MBALASI, *kumtendela mundu mbalasi*, to do an injury to an innocent person.
 MBALASILO, walking on one's toes.
 MBALATI. *See* LUWALATI. *Mu mbalati*, in the side.
 MBALE, a plate.
 MBALALE, a man who has not passed through the *unyayo* ceremony; a place where no people dwell.
 MBALI, the side. *Pa mbali pa moto*, near the fire.
 MBAMBA, small black ants.
 MBAMBU, in addition to. *Msanu mbambu siwili*, seven.
 MBAMU, a small lump of *ugali* rolled between the fingers ready for putting into the mouth.
 MBANAIGA, between the thighs.
 MBANGA, a space between two large rocks; a cave.
 MBANGO, a wart hog.
 MBANJE, a new garden.
 MBANJE, a wealthy person.

MBAPANI, dog ticks.

MBAPATA, refusing to give a person his own ; covetousness.

MBATATA, sweet potatoes.

MBAWALA, the bushbuck (*Tragelaphus Sylvaticus*).

MBawe, a manis.

MBe, expressive of whiteness.

Nguo jati mbe, white calico.

MBeJU, a seed ; a seedling.

MBeKO, a fire-stick (the one twirled by the hands).

MBeRA, a rhinoceros.

MBeRE, the seeds in the heart of a fruit.

MBeLE MJAKWE. See **MYELE**.

MBeLEMBa, a *chiselo* with a finely finished rim.

MBeLEMEnde, a species of bean.

MBeNDU, a polecat.

MBeNJÉ, a joker.

MBeNYA, the space left after a tooth has come out.

MBePESi, offerings made to the spirits of the departed.

MBePO, cold ; wind.

MBePULO, the chaff of sorghum.

MBeSi, the end. *Pambesi*, at the end. *Ndo mbesi*, That is all. *Ndo m'mbesi mwakwe*, That's the end of it.

MBeTO, heaps of cut millet.

MBeU, a cockroach.

MBeKO, food laid aside after being cooked.

MBeLISi, indistinctness.

MBeLISi, fame.

MBeLO, one who assists at a funeral.

MBeNDI, a joint.

MBeNDINGU, double-facedness ; back-biting.

MBeNDOMBINDO, windings.

MBeNJIKA, *kugona mbinjika*, to sleep with the feet to the fire.

- MBINGU, the omens taken before a journey is commenced.
- MBIO, pl. of LUPIO.
- MBIRICHIRA, the turmerick plant.
- MBIRIMU, obstinacy in following one's own will.
- MBISI, a wooden plate.
- MBISU, maggots.
- MBITO, the new moon during the days on which she is not visible.
- MBITU, small dark blue beads.
- MBOKA, a marsh grass whose root is dug up and used as a scent.
- MBOKA, pride.
- MBOLELO, dark blue beads.
- MBOLEMBOLE, gently ; steadily.
- MBONDA, a calabash ; a round ball of tobacco.
- MBONE, good. *Mundi juambone*, a good man. *Chindu chambone*, a good thing. *Malowe gambone*, good words, i.e. true words as opposed to *malowe gamanami*, lying words.
- MBONEKO, *mboneko mwa mwesi*, the new moon.
- MBONI, witness ; testimony. *Mboni siwili*, two witnesses.
- MBONJI, pl. of LUPONJI.
- MBONJI, torn end of a piece of calico.
- MBOPO, a large knife used as a bill-hook.
- MBOTA, threads.
- MBOTE, hire ; wages ; pay.
- MBOTOLE, bee bread.
- MBU, expressive of whiteness, or brightness, or prominence. *Nyumba' syo angati sikuwoneka mbu?* Are not those houses very plain.
- MBU, freckles.
- MBUGALJO, the cross bar that fastens the door in the inside.
- MBUGU, a hole in a tree ; the eye of a needle.

MBUJE (pl. **AMBUJE**, **ACHAMBUJE**), master ; grandfather ; grandmother.

MBUJO, the front.

Pa mbujo, in front.

MBUJUJU, boiled maize.

MBULILO, *kumtagila mbulilo*, to give him previous warning.

MBULU, intestinal dropsy.

MBULUKWANDA, a large species of lizard.

MBULULU, the cries of women expressive of joy.

MBULUNDWA, a lizard.

MBULUTU, *kulimkucha mbulutu*, it is beginning to dawn.

MBUMBA (pl. **ACHAMBUMBA**), a woman.

MBUMU, breathing ; gasping ; asthma. *Msaku ugumbele mbumu*, The sack is full of air.

MBUNDA, a zebra.

MBUNGO, the wind.

MBUNGULO, a key (*Chinyasa*, *Fungulo*).

MBUNJU, an eland.

MBUNUMBU, a tuskless elephant.

MBUSI, a goat.

MBUTA, a small fish found in Shirwa.

MBUTO, a quarrelsome ill-tempered person ; a meddling person.

MBUTU, small bundles of grass which form the lower row of a grass roof ; the bundles of grass tie to the lintels of a door.

MBWA, a dog.

MBWAJU, **MBWAJI**, carelessness.

Kuwika mbwaju, to put down carelessly.

MBWANI, the coast near Kilwa.

MBWESE, unstrung beads.

MBWI, expressive of jumping.

MBWINYA, sulkiness.

MCHAGALA, the stem of the cassava plant.

MCHANDA, a youth.

MCHECHE, four.

Kacheche, four times.

MCHENJE, a quiver made out of a calabash.

MCHESE, an eunuch.

MCHESELA, disgrace; shame.

Kulitesya mchesela, to disgrace one's self. *Kum-tendela mchesela*, to put another to shame.

MCHIGA, a root.

MCHIJI, the left. *Kupopotola kumchiji*, to twist to the left. *Ku mchiji*, to the left. *Kuponechesya kumchiji*, to throw with the left hand. *Mkono wa mchiji*, the left hand.

MCHILA, the tail of an animal.

Jua michila, the head instructor of the boy's *unyago*.

MCHIRINGO, a prosperous person.

MCHILEU, lengthwise. *Ku wika mchileu*, *Ku wika chamchileu*, to lay lengthwise.

MCHIMBA, excrement.

MCHIMBO, an old baboon.

MCHISEGAMBALI, *kuwika mchisegambali*, to place on the edge; *kulola mchisegambali*, to look sideways.

MCHIUNO, the waist.

MCHOCHOLELO, a garden hoed in bits here and there.

MCHOKOTO, a bamboo used for digging in the ground.

MCHOKWE, *likonde lya mchokwe*, hoeing the first time.

MCHOKWE, maize ready prepared for pounding.

MCHOMA, a barrel of gunpowder; a small drum beaten while holding it against the breast.

MCHULUSI, one who does a thing much or often.

MDALA, a gun cover made of a skin.

MDALANGA, a kind of dance not in fashion now.

MDANGWE, the top and bottom cords of a net.

MDENDENGA, *awete mdendenga*, he is scantily clad.

MDULANYANJA, a wind which blows across a lake or river.

MDUMBA, a round-pointed arrow.

MDUMU, a china cup.

MDUSUNDUSU, *imanga ya mdusundusu*, unripe maize.

MELA, KU (-MESILE), to grow (of plants).

MELA, a young sprout.

MELE, MELEPE, on purpose. *Waukasile mgao melepe*,

He broke the cup intentionally.

MELEMENDA, KU, to fall steadily (of rain); to glitter.

MEMBE, a house fly.

MEMENA, KU, to gnaw.

MEMESYA, KU (-MEMESISYE), to cry after the other sex.

MENO, pl. of LINO.

MENYA, KU (-MENYILE), to beat.

Menyana ku, to fight.

MENYE, a cry used in setting dogs on game.

MENYEKA, KU, to be stout of heart; to follow up a scent well (of a dog).

META, KU (-METILE), to shave.

Metelela, ku, to shave round the edge of the hair.

METEKU, KU, to throw mud on anything.

MESA, fragments left after a meal.

MESA, KU (-MESILE), to pluck (a fowl).

MESI, water.

MESO, *see* LISO.

Pa meso, before.

M'meso kulola, openly; before all people.

MESYA, KU (-MESISYE), to brighten up after rain; to flash.

MGAMBA, pounded rice.

MGAO, a cup.

MGOJI (pl. MIGOJI), the fibrebast of the bark of certain trees used as rope, or twisted into twine. The trees that furnish the best *mgoji* are *Mjombo* and *Chisumbuti*.

MGOMBA, a crossbeam.

MGONGO, the back ; the backbone.

MGONGONDO, the sound of beating bark cloth.

MGULUGULU, near ; close to.

Mgulugulu moto, near the fire.

Mgulugulu lusulo, near the stream.

MGWANDA, calico worn reaching only to the knees.

Mr-, class prefix of substantives belonging to the plural of the second class.

MIINJOLI, a constant dripping rain.

MIKANGANILA, KU, to gather in great numbers.

MIKULI. *See* MKULI.

MIKUMBU, beans cooked and afterwards husked.

MILA, KU (-MISILE), to swallow.

Milwa ku, to be choked ; to drown.

MILANYE, a species of banana.

MILO, MILU, expressive of disappearing under water, or of drowning.

MIRALA, beer that has stood over night.

MIMINA KU (-MIMINILE), to pour out into another vessel.

MINANGUKA, KA, to over-eat one's self.

MINIKA KU (-MINICHE), to hem.

Minichika ku, passive.

MININGULA, KU, to snap across.

Mininguka ku, to be snapped across.

MINYA, KU, to squeeze ; to wring.

*Ku minya mawe*le, to milk.

Minyika ku, passive.

Minyikanya ku, to check ; to overpower.

MISA, KU (-MISILE), to scatter.

Misanga ku, to spend.

MISAGO, *ku misago*, the direction in which the head is turned in sleeping.

MJANGU, my friend ; my companion.

Mjenu, your friend.

Mjakwe, his friend.

Mjetu, our friend.

MJEMBELE, a woman who has borne children.

MJENGWE, *m'mjengwe* on the bank ; on the shore.

MJENJEMESO, *ku lola mjenjemeso*, to look with the tail of the eye.

MJINA, short hairs.

MJINGA, one who cannot express his ideas on any matter ; a stupid person.

MJINGA, rain at a distance.

MJIRI, nature ; likeness.

M'KALI'MO, **AWELECHETE M'KALI'MO**, he told lies.

MKALO, a knife.

MKAMBAKO, a male.

Mbusi ja mkambako, a male goat.

MKAMWINI, a man who comes with proposals of marriage.

MKANG'WA, *jua mkang'wa*, a talkative person.

MKAPA, maize half grown.

MKAPWE, a small brick-coloured bead.

MKATI, inside. *M'mkati mwakwe*, in the inside of it.

MKOBA, a bag woven of palm-leaf fibre.

MKOBO, a cup with a long handle.

MKOKA, game which has died of itself in the bush.

Mkokokoka pe, leanness.

MKOLO, a female. *Mbusi ja mkolo*, a female goat.

MKOLOMBISU, a stick used in carrying a load over the shoulder.

MKOLWA, an old female.

MKOMA, the first green blade that appears above ground.

MKOMBELO, the bamboo rim of a *chiselo*.

MKONDO, green maize.

MKONGO, a bunch of bananas ; a corner of one's loin cloth hanging down.

MKONO, the arm ; a cubit measured from the elbow-joint to the tip of the middle finger.

MKOPOKA, *pa mkopoka*, the spot where the corpse is laid down on the road to the grave.

MKOTA, sorghum stalks.

MKOTA, a grass shed.

MKUCHA, two days after to-morrow.

MKULI, the high ground.

Ku mkuli, up the stream; on the high ground.

Mikuli, the hunting ground. *Ajile m'mikuli ja ndembo*, He has gone to hunt elephants.

MKULI, the distance between one place and another.

MKULUGO, elder brother. *Mkulugwangu*, my elder brother; *akuluwenu*, *mkulugwenu*, your elder brother.

MKUMBA, a well trodden path.

MKUNGULU, a disease of the eyes in which the eyelashes drop out.

MKUNI, a stink; the scent of animals.

MKUO, rust. *Uti jikamwilwe mkuo*, The gun has rusted.

MKUPULILO, a switch for beating off the dew; a fan used in fanning the body.

MKUTU, a piece of calico about 64 yards in length.

MKUTE, *ugali* that has lain over night.

MKUTI, when; as; for; concerning. *Mkuti waiche ku musi*, When he came to the village. *Mkuti awawa ngengwamanya*, As for those, I do not know them.

MKUWA, copper.

MKWALA, blunt pointed wooden arrows used for shooting birds; a beaten path made by game.

MKWANDALA, a leather belt worn round the waist to which pouches for powder, bullets, etc., are attached.

MKWESU, the tamarind tree.

MKWITA, an iron anklet.

MKWIYA, semsem.

MLAMBA, a byepath.

MLAMBE, the baobab tree.

MLANGALI, red calico.

MLANGUKA, a small light-blue half-transparent bead.

MLASI, a bamboo.

MLEKANO, white unbleached calico.

MLENDERE, oratory ; an orator.

MLIRA, a water-shed.

MLILI, small-pox.

MLIMBA, a strip of calico worn by a child.

MLINGO, a measure.

MLIWI, a deep place in a stream or pool.

MLONGO, a relation ; a member of the same *lukosyo* or tribal family.

MLONGOLA, a guide.

MLOOKA, a bridegroom who takes the woman to his home.

MLOWE, maize steeped for pounding.

MLUCHU, a truss of calico.

MLUKOSYO, a freeman.

MLUSU, beer after the first day's brewing.

M'MALO, *Ngondo jamasile wandu m'malo*, The war destroyed all the people completely.

M'MALO, a small drum.

MOGA, KU (-MOSILE), to shave.

Ku moga lupala, to shave the head bald.

MONJE, a new pot.

MONG'ONYOKA, KU, to be chipped.

MONYOKA, KU (MONYWECHE), to be chipped.

Monyola, ku, to chip.

'MO, for *amo*, in there.

MOMBO (pl. MIYOMBO), a fish spear ; a long pole used for frightening the fish into the nets.

MOPO, green fresh grass.

MOSE, MOSEPE, everywhere.

Mose mkajende, although you may go.

MOTO, fire.

MOTOKA, KU, to be peeled off.

Motola, ku, to peel off.

MNAKA, the crushed castor oil seed with which they smear the inside surface of the drum skin.

MNANGU, an ornamental cup much prized by the Machinga chiefs.

MNG'ANDU, the morning star.

MNASI, an acquaintance ; a neighbour.

MNONG'O, a nice taste.

MNOU, flesh.

MNYANGA, a tusk.

MNYANYO, a slope ; an ascent.

MOMOLA, KU, to pluck out the hair.

Momoka, ku, to fall out (of the hair).

MPAGO, nature. *Mpago umo*, all of one kind.

MPAKA, a long bundle of fish.

MPAKA, as far as ; until. *Mjendeje amunomuno mpaka ku musi*, Go in this path as far as the village.

Watemi apalapala mpaka kuuwa mchimwene.

Watemi apalapala mpaka po wawile mchimwene,

He stayed in that place until the chief died.

MPALAPALA, the roan antelope (*Hippotragus Leucophaeus*).

MPALU, a hunter.

MPANGO, a belt of cloth.

MPAPA, a species of field rat.

MPATA, a pass ; a road between two hills.

MPATILA, a small skin bag fastened round the waist.

MPICHI, a cane.

MPELA, MPELAGA, like ; as ; as of.

MPELO, a blunt-pointed wooden arrow for shooting birds.

MPEREWEE, fourth day after to-morrow.

MPENDEKA, shaving one side of the head.

MPEPE, a breeze.

MPEPELA, a driving rain.

MPESI, maize stalks.

MPIKA, a pot.

MPIKA, a border ; a boundary.

MPIKO, a pole used by two persons carrying a heavy load.

MPINDO, a cloth worn between the legs and fastened by a string tied round the waist.

MPINGO, the ebony tree.

MPINGO, a party on a journey.

MPINGU, an evil omen.

MPINGUSI, an evil omen.

MPINI, the handle of a hoe or an axe.

MPITA, a track.

MPOLO, a foetus born at an abortion.

MPOTO, the north-wind.

Ku mpoto, the north.

MPUKUSO, a rod for stirring beans twirled in the hands.

MPULI, a sterile man.

MPUMBULU, a loin cloth tied round the waist.

MPUNGA, rice.

MPUPULUSI, famine.

MPUTI, a counsellor at a *magambo*.

MPUTO, anything used to beat with.

MPWANGA, my younger brother in the tribal family.

Mpwenu, your younger brother.

Mpwakwe, his younger brother.

Mpwao, their younger brother.

MSAKASA, the grass roof of a house.

MSAKULA, a hunter who hunts with dogs.

MSAKULO, firing many guns.

MSALAPA, whiskers.

MSAMILO, a pillow.

MSANGA, a bundle of grain tied up in grass.

MSANGA, sand.

MSANGU, desire.

MSANO (pl. WAASANO), a head wife. "

Msanu, five. *Mundu jua msanu*, the fifth man.

MSAPULO, a stem of maize or sorghum used in stirring beer.

MSASIMANGA, the croton oil plant.

MSATI, the central pole supporting the roof of a house; the pole or frame-work on which the calico is tied at the grave; a flagstaff; the mast of a ship.

MSECHE, speaking of a person in his absence.

MSEKA, the grass edging of a roof.

MSERA, a line.

MSELE, boiled rice.

MSEMO, price of *malonda*.

MSENGA, a pink-coloured bead.

MSENGA, a horn. The charms used by the *wasawi* are said to be put into horns, hence the word *misengo* is often used in the sense of witchcraft.

MSEO, a broad hoed path.

MSESE, fornication.

MSESE, strips of meat cut up.

MSESELA, the slimy track left by a snake.

MSESO, a clump of trees, a forest.

MSEWA, a foolish person.

MSICHIRI, the stump of a hoe.

MSIKA, a place where a crowd is accustomed to gather.

MSIKU, scrapings of bamboo.

MSILILA, covetousness.

MSILO, black loamy soil.

MSILU, an object that causes fear.

MSIMA, *nyumba msima*, a round house.

MSIMBI, the long feathers of the wing of a bird.

MSINDO, the sound of heavy footsteps, or of women pounding.

Ula ja msindo, heavy rain.

MSINDO, MISINDO, blood-vessels ; nerves, or veins.

MSINDO, a large charge of gunpowder.

MSINGA, a bark stripped off a tree and used as a fowlhouse or pigeon house ; a cannon.

MSINGU, height ; size.

MSINJILI, a grudge.

MSIPU, a fish-trap of bamboo basket-work with a narrow mouth.

MSISI, the raised threshold of a door.

MSIWANI, cousin by the mother's side.

MSIYA, a stupid person.

MSOKOLO, husked grain prepared for steeping.

MSOLOLA, a bottle weir.

MSOMALI, a nail ; a wooden pin.

MSOMELO, a ladle.

MSOMBI, a back reach of water in a stream ; a deep bay in the lake shore.

MSOMBI, a spur of a hill.

MSOMBI, salt of bad quality.

MSONOGO, husband, or wife. *Msonogwangu*, my husband, or wife.

MSONOGWE MWESI, the evening star.

MSONGOLO, a boy.

MSONYO, smacking the lips in scorn.

MSOPELO, the piece of cloth produced first in commencing to purchase, and laid apart while the bargaining is going on ; it is added to the price paid when the bargain has been concluded.

MSOPELA, a ramrod.

MSOTI, a young cock.

MSUKWA, the part of a hoe that fits into the handle.

MSULI, a red fez.

MSUNJE, flour mixed with water used as a drink or poured out as an offering.

MSUSA, *kutama msusa*, to sit on one's heels.

MSUSI, gravy.

MSWACHI, a tree whose very fibrous wood is used by the natives to make a kind of tooth-brush.

MSWAGA, maize stalks.

MSWESWE, cotton down prepared for spinning.

MSYENE (pl. **ACHASYENE**, **ASYENE**, **ACHIMSYENE**), the owner. *Msyene musi*, the head of the village. *Msyene chilambo*, the chief of the country.

MSYENE, himself; he himself.

MTAJILI, a rich man.

MTALA, a pot for carrying the water used to wash the hands. Women are sometimes spoken of as *wa mitala*, i.e. those who carry the washing-pots.

MTALAWANDA, the tree from which bows are made.

MTALYA, a small baboon which acts as guide.

MTAMBO, a battle-field.

MTAMBULO, remaining still in one place. *Nginingola mtambulo*, I have not far to go.

MTANDA, a basketful of *ugali*.

MTANDA, a hut in the bush, where people accused of witchcraft are kept in custody.

MTANDA, *kumtawila mtanda*, to come persistently demanding payment due to one.

MTANDASYA, cassava flour.

MTANG'ANDA, a long distance away. *Ku Blantyre kwana mtang'anda*, It's a long way to Blantyre.

MTAPO, iron ore.

MTASI, nerves; bloodvessels; tendons.

MTAU, persistence; perseverance; frequent recurrence.

MTAWANGA, a mischievous person; a person of evil disposition.

MTETCHETU, brittleness; friableness.

MTEGA, wrong; useless. *Mpamba upite pa mtega*, The arrow went wide of the mark.

Pa mtega, uselessly; aimlessly.

Pa mtegatega pe, quite uselessly.

Jua mtega—Mbilasile jua mtega, You have called the wrong person.

MTELA, a tree ; medicine.

Mtela vakutema, healing medicine.

MTELESI, chief instructress at the women's *unyago*.

MTEMBO, a corpse.

MTEMELA, a previous arrangement. *Mtemela tukai-che ku Blantyre, soni tukapelenganye pakuja kwa Katunga*, Let us first go to Blantyre, and then pass on to Katunga's.

MTENDERE, peace ; quiet.

MTENGO, price ; payment.

MTENGO, a custom ; a habit.

MTEPA, the end.

MTESA, ground nuts.

MTETE, a large village.

MTETE, a small bamboo box for carrying snuff or powder.

MTIKO, a rod used in stirring *ugali*.

MTIMA, the heart. *Mtima uli m' myasi*, The heart is at rest. *Mtima uli pasi*, The heart is comforted.

MTIMATUSYA, gently.

MTINA, a blunt-pointed arrow, used in shooting birds.

MTINDISO, a staff.

MTINGA, *kukola mtinga*, to be with child.

MTISA, a large black beard.

MTITI, a shoot.

MTOLANJE, a bamboo with a large sized bore.

Uti ja mtolanje, a long barrelled gun.

MTOLILO, the leaves of the potato plant.

MTOLO, a bundle of bamboos, sugar cane, etc.

MTOTO MTOTO, often.

MTULA PA, resting-place where the body is put down on the road to the grave.

MTULO, a present brought by some one.

- MTULUKO**, the commencement of the rainy season.
MTUMBA, a truss of calico.
MTUMBA, a gourd cup without a handle.
MTUMBO, a close fitting necklace.
MTUMWA, a servant ; a messenger.
MTUNDULA, a load of meat.
MTUNDUSI, a creeper.
MTUNGWI, a covered basket.
MTUNJERERE, a peaceful disposition.
MTUTU, a species of legumen whose pods are used as a fish-poison.
MTUTU, a gun barrel.
MTUWA, a young bamboo.
MTWE (pl. **MITWE**), the head.
MTWETWETWEPE, empty handed.
MU, in.
MUKWETI, in the thick bush.
MULIKA, **KU** (-**MULICHE**), to lighten.
Ku mulika m' nyumba, to light up the house.
Ku mulichila mwitala, to light up the path.
'MULA, for *amula*, in there (of a remote distance).
M'UMBO, the west wind, because it comes from *Umbo*, the country of the *Ambo*.
MUNDU (pl. **WANDU**), a person. *Wandu*, people.
Wandu wambele, somebody gave it me.
MUNG'UNYA, **KU** (-**MUNG'WINYE**), to twist the mouth, as one does in sucking anything, or in rinsing it out. To twist the mouth at a person is considered an insult.
'MUNO, for *amuno*, in here.
MUSI (pl. **MISI**), a village. *Msyene musu*, the head man of the village.
MUSI, the day-time ; noon. *Tinimsimane musu 'uno*, I shall meet you to-day at midday. *Ngutupaiika musu nambo chilo*, We cannot reach by day-light, but at night.

- MUSUNDI, a small grain, like semsem.
 MUULE, a girdle of beads.
 MUUNGU (pl. MIUNGU), a load.
 MUWANJI, a wealthy person.
 MVUNDE, old beer.
 MWA, a form of solemn address. *Mwa mchimwene*, O King.
 MWACHESO, last year.
 Mwachejusi, two years ago.
 MWAYI, the poison ordeal.
 MWALI (pl. WALI ACHIWALI), a girl who has been at the *unyago*, but who has not born children; a girl who is attending the *unyago*.
 MWAMJINJI, much; often.
 MWANAMBILIJA, the clay bowl of a pipe.
 MWANASI (pl. ANASI, ACHANASI), a neighbour.
 MWANDA, a great number, too large to be counted.
 MWANJA, going away. *Sambano mwanja*, Now I am going away. *Atenda mwanja*, He is going off.
 MWANJA'MWE, you there. *Mwanja'wo*, he there.
 Miyanja'jila, they there.
 MWASYA, KU (-MWASISYE), to scatter about.
 Mwasika, ku, passive.
 'MWE, for *umwe*, you. 'Mwemwe, you yourself.
 MWELA, the south wind.
 Kumwela, the south.
 MWEMULA, in there (of a remote distance).
 MWEMUNO, in there (of a near distance).
 MWEREMO, in there (of middle distance).
 MWESEMULO, sneezing.
 MWESI, the moon.
 Mwesi wa kanganjenganjepe, the new moon.
 Mwesi wa malawi, next month.
 Mwesi wa syeto, the month after next.
 Mwesi u tuu wonече, next month.
 Mwesi wana wonеka, next month.

MWILILI, in the shade.

MWIMO, the signal for stopping a caravan that a man in front may extract a thorn.

MWINA, a pitfall.

Nyumba ja mwina, a square house.

MWINILO, a long white shirt (Swahili, *kanzu*).

MWINO, a friend. *Mwino jakwe*, his friend.

MWIPWA, a nephew—a sister's son.

Mwipwenu, your nephew.

MWISI, the pestle.

MWISI, the other side.

MWISICHANA, a girl who has not been to the *unyago*.

MWISYA, a hole made by a burrowing animal.

MWIWA (pl. MIWA), a thorn.

MYA, expressive of quietness and stillness.

MYALALA, KU (-MYALELE), to be quiet.

Myalasya, ku (-*myalasisye*), to soothe.

MYASI, blood.

Mtima uli m' myasi, the heart is at peace.

MYELE MJAKWE, another wife of the same husband.

MYU, expressive of completion. *Imanga imasile myu*,

The maize is completely finished. The meaning is still farther intensified by drawing the hand over the lips.

N.

N is pronounced as in English. The changes produced by the combination of *n* with other consonants are fully explained in Part I.

NA, and its varieties of form NE, NI, NO, NU, and; with. As a conjunction it is employed to join nouns, adjectives, pronouns, and demonstratives. *Nipo* is generally used to connect the various parts of the verb. Contracted forms of the personal and demonstrative pronouns are

employed in combination with the conjunction ;
as *none*, for *na une* ; *nomwe*, for *na umwe* ; *nasyo*, for
na asyo ; *nago*, for *na ago*.

As a preposition it has the sense of *with*. *Wamso-
mile ni mkalo*, He stabbed him with a knife.
Sometimes the preposition is omitted ; as, *Amku-
nule moto*, Burn him with fire.

NA, NAGA, NAWA, NAWAGA, if.

Na kwika ngondo, *Nawaga tijiiche ngondo*, *Naga
tijiiche ngondo*, *Na tijiiche ngondo*, if war come.

NACHAMBO, clay for making pots, or the clay pipe
used in the forge.

NACHIWAMUNO, NAMUNO, NATIMUNO, although ; even ;
either ; or, not even. *Ngongusaka, ngwamba, nachi-
wamuno mchimwene tinimkanile*, I don't want it ;
no, I will refuse even the chief.

NAKAGONGOLO, a species of mushroom.

NAKANA, KU (-NAKENE), to be fat.

Nakanya, ku, to besmear with fat.

NAKUNENYENA, a large caterpillar ; the queen of the
white ants.

NAKWE, let me see it.

NALUGUMBO, a species of hornet.

NALUKUKUTI, a species of snake.

NALUMBAPALA, a night jar.

NALWII, a chameleon.

NAMANDELENGWA, a long legged person.

NAMASAMBA, a green coloured snake.

NAMASANI, fasting (Swahili, *Ramathani*).

Mvesi wa Namasani, the Ramadan month.

Namasani, ku tawa, to fast.

NAMBALALA, *wagonile nambalala*, they slept each by
himself.

NAMBO, but. The word is used also to denote
preference or excellence. *Che Manyenje akwete uti
jambone nambo ja Mtembwe*, Manyenje has got a

good gun, but that of Mtembwe is far better.
The word in every instance expresses great contrast.

NAMBULIULI, a senseless person.

NAMBUTA, a short legged fowl.

NAMBWIMBWI, the duodenum.

NAMINILA, KU, to spread false reports.

Linaminila, ku, to tell lies about one's self.

NAMIYAKA, this year.

Namiyaka'ji, Namiyaka'jino, this very year.

NAMKOPOKA (pl. ACHINAMKOPOKA), a boy who has just passed through the *unyayo* ceremony.

NAMLEMBWE, a bullet of a conical form.

NAMLUKUWEWE, a mysterious object, answering to our spectre, goblin, etc.

NAMPAPWALA (pl. ACHINAMPAPWALA), a pouch for holding ammunition.

NAMUNO. See NACHIWAMUNO.

NAMSONJO, a long legged person.

NANAMBUKA, KU, to be elastic.

NANDA, KU, to be sticky.

-NANDI, small; few.

-nandinandi pe, only a very little.

NANDUPA, KU (-NANDWIPE), to be small; to be few.

Chitunandupile, We have little of it.

Nanduya, ku (-*nandwiye*), to make few; to make too few; to give too few.

NANGA, expression sometimes used in receiving anything. Thanks is indicated by receiving the article in both hands, at the same time saying *Ea! rarely Ea! nanga!*

NANGULI, a whipping top.

NANGULO, NANGULOMUNO, either; or, although; even; not even.

NANGUMI, a large fish, the picture of which is drawn on the ground by the head instructor of the

unyago on the day of sending the boys back to their homes.

NANU, *pa nanu*, at dawn.

NANGWINDI, bark cloth that refuses to be stretched after being beaten.

NANG'AMULA, KU, to joke.

NATIMUNO. *See* NACHIWAMUNO.

NAWA, KU (-NAWILE), to wash the hands.

Nawika, ku, to have the hands washed.

NDAKA, a swelling of the body and limbs that takes place unless the widow bathe and wash herself with a certain medicine after her husband's death.

NDAKATULO, joking; jeering.

NDALAMA, money.

Nalama syasiswela, silver.

Ndalama syasicheju, gold.

NDAMBUKA, KU (-NDAMBWICHE), to be elastic.

NDAMBUKA, KU, to run down, as plaster or whitewash, off a wall.

NDANDANDA..., in line. *Wandu ajime ndandanda...*,
The people stood in a line.

NDANDAGASI, bad eyesight.

NDANDALA, a Koodoo (*Strepsiceros Kudu*). *Ku gona ndandala*, to sleep in the open air, two and two, with a fire burning between each pair.

NDANGA, a mat woven of strips of wild date palm leaf.

NDANGULA, a joker.

NDAO, a house where a man accused of witchcraft is kept prisoner until the poisoned ordeal is administered.

NDAWALAWA, a ladder.

NDAWI, the distance between two places.

NDAWI, a conundrum.

NDE, expressive of fulness, or firmness. *Ajigale luka-*

lala nde, Bring a basket quite full. *Atawile mgoji nde*, He tied the cord firmly.

NDELA, the notch of the arrow.

NDELE, the green fungus that grows on the bank of a stream just above the water-line.

NDEMBE, a young cock.

NDEMBO, an elephant; a tusk of ivory.

NDENDELA, whirling round and round.

Kutenda ndendela, to whirl round and round.

NDENDELEJE, all round. *Wandu watemi ndendejeje*, The people sat all round about.

NDENGA, the long feathers of a fowl.

NDENGUMA, KU (-NDENGWIME), to be tossed about; to quiver; to sway from side to side.

NDEO, a quarrel.

NDEPA, the stakes that keep a net in position.

NDEPETE, wetness. *Ugali wa ndepete*, wet *ugali*.
Matope aga gatesile ndepete, This clay is too wet.

NDESI, a tumour.

NDETE, sparks.

NDETE, two bamboos used in carrying a load tied firmly between them.

NDETEMO, an alarm.

NDEU, a beard. *Ndeu ja imanga*, the male flower of the maize plant.

NDIKATIKA, crumbs falling on the ground.

NDIKWI, small drums beaten while holding them against the breast.

NDIME, a hoed piece of ground.

NDINU, a porcupine.

NDIOPE, indeed! dear me!

NDOGOLO, a water buck (*Cobus Ellipsiprymnus*).

NDOKONYELA, a place difficult to reach.

NDOLOLA, a hole for an ear-ring.

NDONDE, a grasping ambitious disposition.

NDOPE, a Reed buck (*Cervicarpa Arundinacea*).

NDOTO, a species of nut.

NDOTOSI, fowl dung.

NDU, expressive of absence or invisibility.

Wandu apite, ndu! The people went away, and we have not seen them again.

NDUU, expressive of height and prominence.

Litumbi lyanatipe nduu, a lofty hill.

NDUKA, *See Nduna*.

NDUKUTILA, *ku seka ndukutila*, to smile; to laugh in one's sleeve.

NDULO, belching.

NDULU, the gall bladder.

NDULUKO, the source of a stream.

NDUMBA, the corner of a house, the gourd containing the articles of divination used in the *chisango*.

NDUMBUCHISYA, the flour that is added to the beer in brewing.

NDUMBULISI, a flood in the river.

NDUMBWI, a fish trap placed openly in a pool without building a dam.

NDUNDA, *kusimana ndunda*, to meet face to face.

NDUNDI, the cicatrix left after a burn.

NDUNDU, a bamboo pipe used in smoking bhang.

NDUNDU, pl. of KATUNDU.

NDUNDULI, expressive of piling articles one above the other, or of standing still. *Waiche ni ngalala ndunduli*, He came with the baskets piled one above the other. *Twagambile kuti ndunduli*, We simply stood still.

NDUNDULIKA, KU (-NDUNDULICHE), to be brought to a standstill; to be at a loss what to do; to reach one's farthest.

NDUNDUMALA, KU, aside; apart.

NDUNDUMILA, KU, to shiver with cold.

NDUNA, NDUKA, NDWINYA, *ku mwila nduna*, to take revenge on an innocent person.

NDUNGATUNGA, the flower of banana.

NDUNGO, bamboo rafters of a house.

NDUNGU, *kundungu*, the occiput.

NDUNJI, *litala lya ndunji*, a road going straight to a place.

Ndunji ni ku Zomba, close past Zomba; in the neighbourhood of Zomba.

NDUTU, maize roasted so that the grain all bursts.

NDUTUMBA, the gizzard of a bird or fowl.

NDWELO, pumpkin seed.

NDWINYA. *See* NDUNA.

NDYA, expressive of neatness.

NEMBO (pl. of LULEMBO), the tribal marks.

NEMEKA, KU, to make a show in false promises.

NEMELA, KU, (-NEMELELE) to be pleased.

NENECHeya, KU, to balance.

Nenecheka, ku, to be balanced; to hold on by a shred.

NENEMBELA, KU, to be almost broken off.

NENG'A, PA, in a prominent place.

NENG'ENA, KU, NENYENA, KU, to cut off the heads of millet in reaping.

NENYENULA, KU, to tie a cloth tightly round the waist in dancing; to break across.

-NGA, the negative syllable in the Yao verb.

NGA, expressive of breaking.

NGACHI, a species of euphorbia tree.

NGALAWANGO, a ferret.

NGALEKALE, a bivalve mollusc found in fresh water, whose shells are used as spoons.

NGALILO, the notch of an arrow.

NGALIO? It is not he?

NGALU, a species of stork.

NGALWE, ill-nature; bad temper.

NGAMA, oxide of iron used as a dye.

NGAMBA, cooked rice.

NGALA, a fresh-water crab.

NGANGA, a guinea fowl.

NGANI, a saying ; a remark.

NGASI, the upper millstone.

NGATI. *See* ANGATI.

NGAVI, a paddle.

NGO, expressive of being gathered together into a heap.

Indu ili ngo, The things are in a heap.

NGOKWE, a grain storehouse, made of bamboo basket-work and roofed with grass.

NGOLOKOLO, stone in the bladder.

NGOLOKOMBO, a pole used to take down anything from a height.

NGOLOKOMBWA, small sized maize.

NGOLOMBE, two sticks beat together while the poisoned ordeal is administered to a fowl or dog.

NGOLOMBWE, a male gemsbuck.

NGOLONGONDI, *kulola ngolongondi*, to look on the ground.

NGOLOPINGO, a yoke for carrying a load over the shoulder.

NGOMA, a drum.

NGOMALILO, food eaten while at work or on a journey.

NGONDO, war. *Ngondo jatanjile pa musi*, The village was attacked. *Ngondo!* is a frequent exclamation of wonder or surprise.

NGONGO, a staff ; a stick.

NGONGOLE, anything hired from another person.

NGONGONDO, *ku lola ngongondo*, to look steadily.

NGONGWA, a very large sized pot.

NGONG'O, a tortoise.

NGONJIWA, a white quartz stone.

NGONOKONO, a snail.

NGOSE, a Hartebeest (*Alcelaphus Caama*).

NGOTAMILO, a lintel of a door.

NGOWO. *See* NDUNA.

NGUKU, a fowl. *Nguku ja mkolo*, a hen; *tambala*, a cock.

NGULENGULE, expressive of shaking or shivering.

NGULO, *ku ngulo*, the throat.

NGULUKUTU, a very old man.

NGULUNGO, a polishing stone used in smoothing plates.

NGULUNGO, pebbles.

NGUMBWA, a mollusc found in the Lujenda lakes, whose shell is burnt to make the lime chewed with tobacco.

NGUNA, KU (-NGWINE), to stoop in passing under anything.

Ngunya, ku, to cause to stoop.

NGUNDA, a pigeon.

NGUNGA, an eel.

NGUNGA, deceit; fraud.

NGUNGA, a plant whose root is used in smearing baskets, so as to render them watertight.

NGUNGU, a haze in the atmosphere; dimness of sight.

NGUNGULUKUKU, mould.

NGUNGULUPYA, the ashes of burnt grass left on the plain.

NGUNGUMILA, KU, to shiver.

NGUNGUNI, a bug.

NGUNGUSI, a species of marsh pig.

NGUNGWA, pl. of LIKUNGWA, the bark of a tree stripped off entire and used in making canoes, fowl pens, troughs, etc.

NGUNG'USYA, what remains over from one meal uncooked and is eaten at the next.

NGUPU, a track of a person or animal recognized by the grass being bent in one direction.

NGUO, calico ; cloth.

NGUTA, a tendon.

NGWALA, a long feather stuck in the hair.

NGWALA, expressive of sitting in a prominent position. *Kajuni katemi ngwala*, A bird sat where it was easily seen.

NGWALANGWA, the *Borassus* palm.

NGWALE, a species of bird resembling a partridge.

NWAMBALA, plaited cord made of palm leaf.

NGWANDA, *ku simana ngwanda*, to meet face to face.

NGWAPA, the armpit,

NGWASI, the fish eagle.

NGWEMBULE, a large hoe.

NGWENA, a crocodile.

NGWESA, a species of cactus-tree.

NGWIKWI, hiccough..

Ng', has the sound of *ng* in *longing*, *singing*. It is written *ng'* to distinguish it from the common sound of *ng*, when the *g* passes on to the following vowel as in *ng* of *longer*.

NG'AKALA KU, to be fierce and cruel.

NG'ALA, ulceration of the cornea.

NG'AMBILA, KU, to swim.

NG'AMBULA, KU, to parry.

NG'ANAPUKA KU, to be startled.

NG'ANANG'ANA, KU, to look at (*Chi Nyasa*).

NG'ANDA, KU (-NGANDILE), to play.

NG'ANDO, play.

NG'ANIMA, KU, to flash.

NG'ASO, a furnace for smelting iron.

NG'OMBE, cattle.

Ng'ombe ja mkolo, a cow.

Ng'ombe ja mkambako, a bull.

NG'ONG'ONDALA, KU, to shrivel up ; to contract.

NG'OLONG'ONDOKOLA, KU, to pick off the hardened surface of anything, as the scurf of a healed wound.

NG'ULUNG'UNDA KU, to scrape off what sticks to the side of a pot or other vessel which has contained food.

NG'UNG'UNA, KU (-NG'UNG'WINE), to clean out.

NG'UNG'USYA, KU, to talk to one's self.

NG'UNULILA, KU, to look from side to side.

NG'WA, KU (-NG'WELE), to drink. *Ang'wele lelo*, He is drunk to-day.

Ng'wechesya ku, to give to drink. See MWA, KU.

NG'WAGA, KU (-NG'WAJILE), to scratch.

NG'WANG'WASYA KU, to be quarrelsome.

NG'WENDAMBULA, KU, to draw along the ground.

NG'WENG'WE, two cross branches that make a screeching sound by rubbing against each other.

NG'WENG'WESYA, KU, to give a screeching sound, as two cross branches; to pull along the ground.

NG'WENYA KU, to eat green maize, tearing it off the cob with the teeth.

NG'WESULA, KU, to abrase the skin.

NING'WINICHISYA KU, to stir round the grain in the mortar with the pestle while pounding it; to relate plainly.

NING'A, KU, to be almost cut through.

NING'ANA KU, to be almost cut through.

NJALALE, war and plunder.

NJAMA, a species of ground bean; an iron bullet of a rounded form.

NJANJANDALA, KU, to be tough.

NJASI, lightning.

NJATI, a buffalo.

NJAWI, a bag of plaited palm leaf with a cover.

NJECHERE, a coney.

NJELELO, a bent chisel, used for hollowing out the inside of wooden articles; an iron for stripping green maize off the cob.

NJELENGO, a joking talkative person.

NJERESA, kaolin.

NJEMBO, a water-bucket.

NJENJELEKA, *atesile njenjeleka*, he has chosen the worst one (out of many things offered to him).

NJENJENJENGWE, *kugona njenjenjengwe*, to sleep badly.

NJETE, salt.

NJI, expressive of silence.

NJIJO, *ku wika njijo*, to forbid.

NJILISI, a charm worn round the neck.

NJILU, mischievousness; ill-will.

NJINGA, the small reels used as distaffs. The word is applied to a wheel from the analogy of its rotatory motion.

NJINJI, a ball of tobacco.

NJIPI, lice; sing. LUJIPI.

NJO, expressive of prominence.

Litumbi lyati njo, a conspicuous hill.

NJONJO, noise of people talking.

NJOMBI, hair tied in tufts.

NJOMBWA, a kind of draughts.

NJOMINJO, *kwenda njominjo*, to hop on one foot.

NJOTA, thirst. *Njota jingwete*, *Njota jingamwile*, I am thirsty.

NJUNJUNDUKA, KU, to stumble and hurt one's self; to be in a bad humour.

NJUSI, a serval.

NJUWA, a dove.

NOKOSOKA, KU (-NOKOSWECHÉ), to be torn up by the roots; to snap across; to fall in torrents (of rain).

Nokosola, *ku*, to break across.

NOLA, KU (-NOLELE), to sharpen.

NOMBO, the fibres of bark cloth.

NONO, NONA, expressive of climbing.

NONELA, KU (-NONELE), to climb.

NONG'ONA, KU (-NONG'WENE), to whisper.

NONOCHEYA, KU, to speak in loud tones ; to do anything in a pronounced manner.

-NONONO, hard ; difficult. *Masengo gamanonono*, Hard work.

NONOPA, KU (-NONWEPE), to be hard ; to be difficult.

NONOYA, KU (-NONWEYE), to harden.

NONYELA, KU (-NONYELE), to like ; to love.

Nonyelana ku, to love each other.

Ku nonyelana ni njetu, to love our friend.

NTAPA, iron ore.

NU, expressive of silence. *Wandu ali nu*, The people are silent.

NUNALA, KU, to protrude.

NUMKWE, Let me see it.

NUNA, KU (-NUNILE), to cut a little of anything that is too long.

NUNUKA, KU, to be very clever ; to be over-boiled ; to be tasteless.

NUPUKA, KU (-NUPWICHE), to be old and easily broken ; to be frail ; to break off in pieces.

NUPULA KU, to break or tear any old rotten substance ; to pluck out the long feathers of a fowl.

NUSU, a piece of calico less than the cubit.

NY, has a sound compounded of *n* and *i*, in which, however, neither of the sounds can be separated.

It is represented by the Spanish ñ, as in the word *companion*.

NYA, KU (-NYELE) to fall (of rain). *Tijinye lelo*, There will be rain to-day.

NYAKALA, KU (-NYAKELE), to be bad (in the sense that one does not like it).

NYAKAPALA, KU (-NYAKAPELE), to be wet (of the ground).

NYAKULA KU (-NYAKWILE), to raise.

Nyakuka ku, to be raised.

NYALA KU (-NYASILE), to wither.

NYALA, KU, to cut the leaves of wild date palm into thin strips for weaving mats.

NYALA, KU, to step out of the way in passing our superiors.

NYALUKA, KU, to spring to one's feet.

NYALULA, KU, stir up one's anger.

Nyaluka, ku, to become angry.

NYALULA KU, to tease cotton down.

NYAMA, flesh; animals used as food.

NYAMANGUKA, KU, to jump up.

NYAMBA, KU, to be sticky.

Nyambatila ku, to stick to.

Nyambatilana ku, to stick together.

NYAMULA, KU, to raise.

Nyamuka ku, to be raised up.

NYANGA, a vulture.

NYANGALA, a wooden arrow.

NYANGATA, a spider.

NYANG'ANYA, KU, to be bitter.

NYANYA, KU, to be itching.

NYANYALA, KU (-NYANYASILE), to go off in anger.

NYANYAMILILA, KU, to reach up to something on a height.

NYANYAMA, KU, to project; to be elevated; to be sour (of beer). *Perepo panyanyeme*, There is an elevation there.

NYANYIKA, KU, to raise the voice; to place anything on a high place.

NYANYULA, KU, to stir up one's anger.

Nyanyuka ku, to become angry.

NYASA, a large river; a lake. The Shire is called

Nyasa ja mpango, the Belt river.

NYATA, KU (-NYETE), to be sticky.

NYELA, KU (-NYELE), to eat to excess.

NYELENYENDULA, KU, to melt.

Nyelenyendusya, ku, to melt.

- Nyelenyenduka ku*, to be melted.
 NYELENYESYA, a centiped.
 NYELENYESYA KU (-NYELENYESISYE), to tickle.
 NYEMBA, a trap formed of a falling log of wood in which a pointed weapon is fixed.
 NYEMYA, KU (-NYEMISYE), to lead a person in a different path; to entice him away from what he was doing.
 NYENGA, KU (NYENJILE), to cheat.
 NYENJERERA KU, to be too clever for one.
 NYENYA, KU, to pare and then cut into small pieces.
 NYENYEKA, KU, to be smashed up as the fruit at the bottom of a basket; to melt.
 NYENYELA, KU (-NYENYELE), to run away (of a slave from his master).
 NYEPETALA, KU (-NYEPETELA), to be soft.
 NYESI, NYESI ..., expressive of glittering.
 NYESA, KU, to split up; to tear into strips.
Nyesya ku, to beat. A woman says, *kunyesya*; a man says, *kukunula*.
 NYESIMA, KU (-NYESIME), to glitter.
 NYETULA, KU (-NYETWILE), to twinkle; to flash about as the fireflies do; to vibrate, as objects seem to do when the air becomes very much heated.
 NYICHISYA, KU (-NYICHISYE), to lay any thing upon the top of another.
 NYIKANYIKA, KU (-NYIKANYICHE), to shake about.
 NYIKATA, KU (-NYIKETE), to compress; to crush down.
 NYIKULA, KU (-NYIKWILE), to lift up; to raise up one side.
Nyikuka ku, passive.
 NYILILIKA, KU (-NYILILICHE), to be displeased.
 NYINAMILO, the lintel of a door.
 NYING'ULILA, KU, to nod the head.
 NYINDA, KU, to be angry with.

NYINYA, KU (-NYINYILE), to deny ; to forbid.

NYINYILIKA, KU, to grumble ; to be displeased.

NYINYITIKA, KU, 'to speak indistinctly, as people at some distance.

NYISYA, KU, to try the weight of a load.

NYINYITA, KU, to talk to one's self ; to mutter.

NYOCHOLA, KU, to pluck up.

NYOKOTOLA, KU, to dig a small hole in the ground.

NYOLOLA, KU (-NYOLWELE), to be stunted ; to be choked with weeds.

Nyolosya, ku, to choke.

NYOLOLA, KU, to be sticky ; to be elastic ; to be adhesive.

NYONGA, KU, to twist ; to wring out.

NYONGO, gall ; a very bitter kind of salt.

NYONGOLELA, KU, to mix up the grain in the mortar, that it may all get pounded ; to clean one's mouth with one's tongue.

Nyongolechesya, ku, to tie one's calico firmly, passing it between the legs.

NYONGONYEKA, KU (-NYONGONYECHE), to be utterly tired out.

NYONYOLA, KU (-NYONYWELE), to pluck out (as hair or feathers).

Nyonyoka ku, passive.

NYONYOMALA, KU (-NYONYOMELE), to bend down by bending the knees and sitting on the heels.

NYONYOMWA, KU (-NYONYWEMWE), to get startled and run away, as on hearing of danger.

NYOPOLA, KU, to break easily.

Nyopoka ku, to be easily broken because not strong.

NYOSOMALA, KU (-NYOSOMELE), to stoop down by bending the knees and sitting on the heels.

NYOSYA, KU (-NYOSISYE), to be disobedient and refuse to listen.

NYOTO, expressive of cloudiness; dimness; mistiness. *Kwiunde lelo nyoto*, The sky is overcast to-day.

NYOWA, KU (-NYOWEWE), to be wet.

Nyowesya ku, to wet.

Nyoya ku (-nyoyiye), to make wet.

NYOYA, KU (-NYOYIYE), to bend down the branches of a tree. *See* NYOWA, KU.

NYUCHI, bees.

NYUKULA, KU, to raise the eyebrows; to vomit; to retch.

NYULUNYUNDA, KU, to fall in a light shower (of rain).

NYULUNYUSYA, KU (-NYULUNYSISYE), to sprinkle.

NYUMBA, a house.

Nyumba msima, a round house.

NYUMBU, a fibrous root with the taste and flavour of potatoes.

NYUNDO, a hammer.

NYUNDU, a hump on the back of an animal.

NYUNGA, KU (-NUNJILE), to smell badly.

NYUNJILA KU, to smell sweetly.

NYUNG'UNYA, KU (-NYUNG'WINYE), to be sour.

NYUNYA, KU, to sprinkle a little flour on the surface of water or in the pot that it may boil all the more speedily.

NYUTUKA, KU, to jerk.

P

P has the sound of the English *p*. It never has an aspirated or explosive sound such as it frequently has in Swahili, Makuwa, and Mang'anja.

After *n*, *p* always becomes *b*. *P* in Yao is made to represent an *f* in a foreign language.

PA, at.

'PA, for *apa*, there (of near distance).

PA prefixed to the infinitive forms the participial tense.

PA, and its varieties of form, *Pe, Pi, Po, Pu*, when.

-PA-, prefixed to the stem of the verb to denote ability or possibility. *Ngengupaichila*, I am not able to reach up to. *Ngupalima*, I can hoe. *Tiipakomboleche*, It is possible. *Ngeipakomboleka*, It is not possible.

PA CHAKA, next year.

PA CHANYA, on the top; the summit.

Pachanya pa, above; on the top of.

PA CHILIKATI, in the middle.

PA CHISYEPELA, apart; aside.

PA JIKA, alone. Sometimes contracted into *Pa ji*.

PA MBALI, at the side; near.

PA MBESI, at the end.

PA MTIMA, the chest; the cardiac region.

PA NGANYA, the village meeting-place, usually near the chief's hut, or under a tree in the centre of a village.

PA, KU (-PELE), to give to. *Ambele mkalo*, He gave me a knife. *Mkasipe mbusi chimanga*, Give the goats maize. The objective form of the personal pronoun is always prefixed to the verbal stem.

PACHA, KU (-PACHILE), to refer a matter to another; to put the responsibility on another.

PACHIKA, KU (-PACHICHE), to put on a height; to hang up.

PACHILA, KU, to fasten a door on the inside; to repair a gun; to plaster or smear with.

PACHISYA, KU, to place alternately.

N PACHISYA, KU, to allow one to taste. See PASYA, KU.

ACHULA, KU, to pull apart; to split up.

Pachuka, ku, passive.

PAGALA, KU (-PAGELE), to tie bamboos on the roof or walls of a house preparatory to thatching or filling in the walls with grass.

PAGWA, KU (-PAGWILE), to be born; to be present.
Nganapagwa, He is not here. *Pangapagwa petala perepo*, There is no path there.

PAKA, KU (-PACHILE), to smear; to paint.

Pakala, ku, to smear one's self with oil.

Pakasya, ku, to smear another with oil.

PAKAMA, KU (-PAKEME), to be stuck fast, as in the branches of a tree; to be confined to one spot, as from ill health. *Ana uli mkwisa akunokuno kawiri kawiri kukujuga, ana nde kupakama?* How is it that you come here so often to beg; am I stuck up here [merely to be begged from]?

PAKAMIKA, KU, to put aside on a raised place; to set apart a woman whom one will afterwards marry.

PAKAMULA, KU, to fall down from a height.

Pakamukula, ku, to take down from a height.

PAKANWA, the mouth.

PAKANA, KU, to threaten.

PAKASA, KU (-PAKASILE), to plait; to plait the strips of date palm leaf used in making mats.

PAKATA, KU (-PAKETE), to carry a child in the arms.

PAKATI, in the middle; in the centre.

Pakati chilo, midnight.

PAKATIKA, KU, to shed leaves, to trickle down; to fall down one by one.

PAKOMBOLA, KU, to be able; to be able for. *See KOMBOLA, KU. Akupakombola chi Ngeresi sambano*, He can speak English now.

PAKUKAWA MNOPE, long afterwards.

PAKULA, KU, to take the cooked *ugali* out of the pot and place it in the baskets or plates. This is done with the *chikoi* (ladle).

PAKUTI, PAKUTI 'PO, since; because; seeing that.

PAKUWA, because. *Pakuwa mchimwene ngakulima*,
Being a chief, he does not hoe.

Ligongo pakuwa, because; on account of being.

PAKWE PAKWE, in different places.

PALA, KU (-PASILE), to scrape; to take fire from the
hearth; to follow the female sex; to go to
converse.

PALAGULA, KU, to carry off anything without the
owner's leave.

PALALILA, KU, to harrow; to roughen the surface of
grinding stones by grinding sand with them;
to give warning.

PALAMANDUKULA, KU, to cut a chip out of a tree.

PALAMULA, KU (-PALAMWILE), to give rise to a *magambo*;
to give offence.

PALANGWISA, KU (-PALANGWISILE), to scrape, as a fowl
does.

PALAPATA, KU, to scrape off the surface.

Palapatula, ku, to scrape.

PALASA, KU (-PALASILE), to paddle a canoe; to beckon
with the hand; to scrape the ground with the
feet in expressing thanks, as the Chikunda
tribes do.

PALASILA, 35 lbs. weight (Swahila, *frasilla*).

PALASYA, KU (-PALESYE), to shell pease or beans.

PALAWANDULA, KU, to take a chip out of a tree.

PALILA, KU, to plant before the rainfalls; to hoe the
weeds in the garden.

PALULA, KU (PALWILE), to split up.

Paluka, ku, passive.

PALUSYA, KU, to deflect the course of a stream or alter
the line of a road.

PALUTULA, KU, to slash a string or cord.

Palutuka, ku, passive.

PAMANDA, KU, to tie grass on the walls of a house.

PAMANYICHE, openly ; plainly.

PAMBA, KU, to dip the handful (*mbamu*) of *ugali* in the sauce or relish (*mboga*); to light a lamp or torch.

PAMBANULA, KU, to enlarge an opening by stretching or otherwise.

Pambanukula, ku, to enlarge an opening.

PAMBICHILA, KU, to add to the price. *Mtupambichile panandi*, Give us a little more. *Ambambichile kaguo, atati*, Give me in addition a little cloth, father.

PAMBULA, KU, to be in addition to (used in numeration). *Msano kupambula chimo*, Six.

PAMBUKULA, KU, to remove a part from the top.

PAMO, PAMPEPE, together in one place ; all at once.

PAMTULO, the place where the corpse is put down on the way to the grave.

PAMULA, KU, PAMULILA, KU, to throw a lump of clay or any other moist substance on the ground.

PANDU, a place (Steere) ?

PANDA, KU, to plant.

Pandichila, ku, to transplant.

Pandika, ku, to be planted.

PANE, sometimes ; at some place.

Pane ni pane, here and there.

PANGA, KU (-PANJILE), to fix a day.

Ku panjila lyuwa, to fix the day.

Panjila, ku, to extract the india-rubber ; to remove a little of the bark of a tree to see if the bark is good.

PANGANYA, KU, to make.

Panganyika, ku, to be made.

Panganichisya, ku, to prepare to make for ; to make ready for.

PANGAKAWA MNOPE, soon afterwards.

PANGULA, KU, to cut out a doorway in the wall of a

house; to enlarge the mouth of a calabash; to add more water in brewing; to open up a road; to gut game; to give a shout.

PANULILA, KU, to hoe away the grass on the side of a path; to give a false account of anything.

PANYA, KU, to notch.

PANYUMA, behind; afterwards. *Panyuma penu'pala*, After you went away.

PAPALUKA, KU, to become somewhat lean.

PAPAMBA, KU, to be excited and in a hurry.

PAPASYA, KU (-PAPASISYE), to grope in the dark; to feel all over.

PAPILA, KU (-PAPILE), to drink off the whole of what is in a vessel.

PAPULA, KU, to tear; to burst.

Papuka ku, to be torn; to burst.

PASA, KU, to clean the grass used in thatching.

PASA, outside.

Pasa pa, outside of. *Ali pasa pa nyumba*, He is outside the house.

PASI, on the ground; down.

Pasi pa, beneath. *Pasi petumbi*, at the foot of the hill.

PASYA, KU (-PASISYE), to taste.

Pachisya ku, to give another to taste.

PASYUNGULICHE, difficult; puzzling. *Perepo pasyunguliche*, That is a difficult matter.

PATA, KU, to insult one's elders; to rub down; to pick up something so as not to return empty-handed.

PATIKA, KU (-PATICHE), to come upon a path; to get rubbed off; to mend a rent by a path.

Patikana ku, to meet together (as two people on the same road, or two roads that run into one).

Lipatika ku, to join one's self to a company.

PATIFO, since; because.

PATULA, KU (-PATWILE), to knock down from a height; to chip off.

Patuka ku, to tumble down from a height; to be chipped off.

PATULAPATULA KU, to chip off in different places; to remove patches of hair.

PATUKULA, KU, to cut in two places and remove the pieces between.

PAUJO, in front; before.

Paujopa pakwe, before him.

Paujo 'po, in front there.

PAUSYO, the forehead.

PE, when.

PE, expressive of completion. *Nguo jimasile pe*, The calico is quite finished.

PE, only. *Twakungulukaga pe*, We were only conversing. *Najigele mongu pe*, I have brought only pumpkins.

PEE, still; silently. *Atemi pee*, He sat still.

PECHESYA, KU (-PECHESYE), to accompany.

PELA, KU (-PESILE), to suppose; to be like; to be tired.

PELEGANYA KU, to distribute; to send messages all round.

PEREGULA, KU (PEREGWILE), to bore the upper lip and stretch it for the reception of the lip-ring; to enlarge the mouth of a cup.

PELELA KU (-PELELE), to refuse to return what has been given to one; to come to a stop. *Malile gakupelela amo*, The boundary stops here.

PELEMBELA KU (-PELEMBELE), to be insufficient; to fall short (of one of two things brought into comparison).

PELENGANYA, KU (-PELENGENYE), to pass on; to pass right through.

PELEPETA, KU, to be too large, as a ring or string

of beads meant to fit closely; to be faint-hearted; to be irresolute.

PEREPO, there (of near or middle relations).

PELETA, KU (-PELETE), to pass through; to penetrate.

PEMBEKA, KU, to soothe; to appease.

Pembesya, ku, to soothe; to appease.

PEMBENEKA, KU, to open up slightly.

PEMBENULA, KU (-PEMBENWILE), to open up a little way.

Pembenukula, ku, to open up a little way.

Pembenukuka ku, to be opened up a little way (as buds at commencement of opening, or as eyes of an animal when they first begin to see).

PEMENDELA, KU, to sprinkle with water.

PENANI, on the top. *Penani petumbi*, The summit of the hill.

PENDA, KU, to try the omens before starting on a journey.

Ku penda umi, to escape from danger.

PENDAMA, KU, to slant to one side.

Lyuwa lipendeme, twende, kuswele sambano, The sun has slanted considerably; come, it will be dark presently.

PENDEKA, KU, to turn over to one side.

Pendechela, ku, to turn the ear to one so as to hear.

PENUPENUPE, alone by yourself.

PENYULA, KU (-PENYWILE), to chip; to break down.

Penyuka, ku, passive.

Penyulila, ku, to reveal the whole of a thing.

PEPA, KU, to sink towards setting (of the sun).

PEPALA, there; in that place.

PEPANO, here; in this place.

PEPASIGELE. *See* KUKUSIGELE.

PEPELA, KU, to blow with the mouth.

Ku pepela moto, to blow the fire.

PEPELUKA, KU, to stumble from side to side, as a drunken man does.

PESYA, KU, to follow up to the end. *Tupesisyé paku-lima, kwe tuleche*, We have reached the limit of our hoeing, let us stop.

PESYA, KU (-PESISYE), to offer sacrifice.

PETA, expressive of a breeze blowing, or a puff of wind.

PETA, ku, to sift the grain from the husk; to mark figures with flour on the bark cloth of the *unyago*; to weave patterns on a mat of date palm leaf.

PETE, expressive of completion.

PETELE, *Wandu ali panganya petele*, A crowd of people have come to the *nganya*.

PETENGA, KU, to look all over. *Awala akupoka lelo, akulipetengapetenga*, He is proud to-day; he goes on looking at himself all over.

PETULA, KU (-PETWILE), to bend with the wind, to cut a way through the bush.

-PI, Which? what? *Mundu juapi*, Which man? *Nyumba japi*? Which house?

PICHISIKA, KU, to move from place to place.

PICHIRA, ku, to twine beads round the cord to form a necklace; to pass one's cloth between one's legs in wearing.

PICHIRIRA, KU, to tie the head of the arrow to prevent it from splitting.

Pichirika, ku, to interweave.

PIGANYA, KU, to be industrious; to do work well.

PIKA, KU, to twist a thread of beads round a cord so as to form a necklace. *See* PICHIRA, KU.

PIKA, KU (-PICHILE), to carry a load slung on a pole between two persons.

PIKINICHISYA, KU, to push through.

Lipichinichisya, ku, to force one's way through.

PIKULA, KU, (-PIKWILE), to overturn.

Pikuka, ku, passive.

- Pikusya, ku*, to turn upside down.
- PILA, KU, (-PILILE), to wink.
- PILA, KU (-PILILE), to desire strongly.
- PILIKANA, KU, PIKANA, KU (-PILIKENE), to hear; to feel; to understand. *Ana mkupilikana*, Do you hear? *Ana mkumbikana*, Do you hear me? *Napikene chilu*, I felt my body, i.e. I felt pains all over my body. *Napasisye sukali napikene kulyolyopela*, I tasted the sugar and found it was sweet.
- Pilikanila, ku*, to listen to.
- Pilikanichisya, ku*, to hear well; to give good heed to; to obey.
- PILILA, KU, to be black.
- Pililisya, ku*, to blacken.
- PILIMINDA, KU, to roll about; to wriggle about.
- PILIPITA, KU, to wriggle about.
- Kupilipita mtima*, to be at variance with.
- PILIYU, dark coloured; black; blue.
- PILUKA, KU, to lurch to one side as a pot on the fire.
- PIMA, KU, to measure; to be uncooked.
- PIMBITALA, KU, to be bent; to be crooked.
- PIMILILA, KU, to become chronic (of disease); to be long-suffering.
- PIMINDIKA, KU, to bind to secrecy.
- PIMISYA, KU, PIMYA, KU, to entice away a woman from her husband; to put a big price on articles for sale.
- PINDA, KU, to bind; to fold.
- Ku pinda malonda*, to trade.
- Ku pinda wandu*, to deal in slaves.
- Pindula, ku*, to bend round.
- Pinduka, ku*, to be bent round.
- Kupinduka mtima*, to change the mind.
- Lipindula, ku*, to change one's clothes.
- PINDINGA, KU, to go round the side of an obstacle.

- PINDINGULA, KU, to twist another's words.
 PINDUCHILA, KU, to become at variance with.
 PINGULANYA, KU (-PINGULENYE), to lay crosswise.
Pingulana, ku, to lie crosswise.
 PINJIKANYA, KU, to lay crosswise.
Pinjikana, ku, to cross each other.
 PINJIRI PINJIRI, in disorder.
 PIPILISYA, KU, to give a hint, as by speaking to one
 what is meant for another to hear; to talk in a
 mysterious way so that others present may not
 understand what is being talked of.
 PISA, KU, to blunt.
Pisika, ku, to be blunted.
 PISYA, KU (-PISISYE), to allow to pass; to hand on.
Ambisiye, Let me go past.
Pisyingana, ku, to pass each other as of a number
 of people in a dance.
 PITA, KU (-PITE), to go on; to pass by; to go away.
Sigalagani, sambano mbite, Good-bye, I am going
 away now.
 PITIKULA, KU, to turn over; to turn round.
Pitikuka, ku, to turn round.
Pitikusya, ku, to turn over; to turn round.
Pitikulila, ku, to turn down the upper edge of
 one's loin cloth; to gather the soil round the
 stems of maize.
 PITULA, KU, to place on the shoulder; to twist the
 mouth from side to side; to roll the eyes.
 POCHELA, KU (-POCHELE), to receive; to relieve
 another at work; to reply to another in
 singing.
Pocheleka, ku, passive.
 POJOLA, KU (-POJWELE), to make one's way through
 the bush.
 POKA, KU (-POCHILE), to be proud.
 POKASYA, KU (-POKASISYE), to remove anything from

the grasp of another; to interfere and put a stop to a quarrel.

POKOLA, KU (-POKWELE), to come to one's assistance.

Pokolanya ku, to interfere, and put a stop to a quarrel between two parties.

POKOSA, KU (-POKWESE), to make a noise in conversation.

POLA, KU (-POSILE), to be healed; to become cold.

Mesi gaposile, The water has become cold.

Posya, ku (posisye), to heal; to cool.

POLOMOKA, KU (-POLOMWECHÉ), to slip off.

POLONGANYA, KU, to interlock; to interweave; to put side by side.

Polongana, ku, to go together.

POLOPOTEKA, KU (-POLOPOTECHE), to be unfit for anything (of a man); to fail to grow (of seeds); to be useless.

POLOSYA, KU (-POLWESYE), to bring forth a dead offspring; to abort.

POLOTA, KU (-POLWETE), to be pulpy (as over-ripe fruit).

POMOLA, KU, to husk maize; to abrase the skin.

Pomoka ku, to be abraded.

PONDA, KU, to pound any soft substance.

PONGOLWA, KU, to be drenched; to be full of hard uncooked lumps of flour (of porridge).

PONGWE PONGWE PE, niggardliness.

PONYA, KU (-PONISYE), to throw; to throw at; to throw to.

Ponisyä, ku, Ponechesya, ku, to throw at; to throw to.

POOLA, KU (-POWELE), to bore.

Pooka ku, to be pierced; to have a hole in it.

POPELA KU, to pray; to pray to.

Popelesya ku, Popelela ku, to pray to; to pray for; to pray with.

POPOLA, KU (-POPWELE), to knock down anything from a height; to slash down the long grass in the bush with a big knife.

Popoleka ku, passive.

Popoka, ku, passive.

POPOSYA, KU (-POPOSISYE), to clap both hands together or to clap one hand on the thigh, as in seeking admittance or in approaching a chief.

POPOTOLA, KU, to twist. *Ku popotola nguku*, to wring the neck of a fowl.

POPOTOKA KU, to change one's destination; to be bent.

POSE, POSEPE, everywhere.

POTA, KU (-POTILE), to spin thread; to twist by rubbing along the thigh; to commence to bud (of sorghum and maize); to twist round.

POTEKA KU (-POTECHE), to be pained; to pain. *Cha-la'chi chikumboteka*, This finger pains me.

POTOLA, KU, to pound green peas so as to remove the husk; to twist round.

Potoka, ku, passive.

POWA, -a *powa*-, soft and pulpy.

POYA, KU (-POIYE), to pound malt; to be peevish and difficult to please.

PUCHILA, KU, to injure another without a cause.

PUGA, KU (-PUJILE), to blow (of the wind); to sift any two substances in a basket, such as chaff and grain, so as to separate one from the other.

PUKUNYA, KU (-PUKWINYE), to shake the head; to wag.

PUKUSA, KU (-PUKUSILE), to mash beans by twirling the stirring rod between the hands.

PUKUSWA, KU (-PUKUSWILE), to be bored by insects, as most kinds of woods are liable to.

PUKUTA, KU (-PUKWITE), to wipe; to shed leaves.

Pukutika ku, to be wiped; to be bare of leaves.

PUKUTULA, KU, to strip the grains off the maize cob.

Pukutuka ku, pass.

PULANA, KU, to close up (as a box or umbrella).

PULICHILA, KU, to be stupid.

PULIKA, KU, to be stupid.

PULULA, KU (-PULWILE), to strip of (as leaves off a tree, or beads off a string).

Pululuka, ku, passive.

PULUPUTA, KU, to wriggle about.

Pulupusya, ku, intensitive and causative.

PULUWA, KU (-PULWIWE), to be foolish.

PUMASIKA, KU (-PUMASICHE), to breathe heavily.

PUMULA, KU (-PUMWILE), to breathe; to rest.

Pumulisya, ku, to rest well.

Pumulila, ku, to rest one's self at.

PUNDA, KU (-PUNDILE), to surpass; to go beyond; to excel. *Lelo apundile*, He has done specially well to-day. *Apundile na 'chimjao*, He excelled his companions. *Apundile pa musi*, He went beyond the village.

Pundana ku, ni, to surpass.

Pundanganya ku, to overdo.

PUNGULA, KU (-PUNGWILE), to pour out of one vessel into another.

PUNGWA, KU, to fail to reach maturity.

PUNILA, KU (-PUNILE), to come together (of a man and woman in the dance).

PUNJA, KU, to use filthy language to.

PUPA, KU, to wriggle about in the throes of death.

PUPUJILA, KU, to flutter the wings.

PUPULI-PUPULI, blindly; foolishly.

PUPULU, expressive of completion. *Masengo gati pupulu*, The work is finished. *Wandu wamasile pupulu*, The people were all destroyed.

PUPULUSYA, KU, to set fire to green grass so that it does not burn properly.

PUSYA KU (-PUSISYE), to turn away the eyes and look in another direction.

PUTA, KU, to strike; to beat. *Ula japutile pa nyumba*, The rain dashed against the house.

PUTUKULA, KU, to strip off the grains of a maize cob. *Putukuka ku*, passive.

PUTULA, KU, to go off in a rage.

PUTULA, KU, to hoe deeply, as in preparing ground for beans.

Putuka, ku, passive.

PUWA, KU, to wither and become distorted.

Puwana, ku, to wither and dry up.

PWA, KU (-PWELE), to sink down, as water in a pool draining into the soil, or the loose earth in a hole.

Pwela, ku, to dry up (of tears on the cheek).

PWAGULA, KU, to husk rice or sorghum; to rupture the hymen at the *unyago*.

PWAMBWAGA, *ku tama natipe pwambwaga*, to sit with the legs spread out, as one when tired out.

PWAMILA, KU, to ease one's self.

PWANYA, KU (-PWANYILE), to be disobedient.

PWAPWATA, KU (-PWAPWETE), to hammer out iron so as to render it flat.

PWATA, expressive of flatness.

PWATATALA, KU, to be low and flat (of a hill).

PWELELA, KU, to be frightened.

Pwelesya, ku, to frighten.

PWELEMBWESUKA, KU, to be feeble; to slip off the spit (of fish spitted before the fire to dry); to be placid.

PWETECHELA, KU, to be stuck fast in the mud; to fall down between the stones that support it (of a pot on the fire).

PWETEKU KU (-PWETECHE), to be pained; to pain. *Ndenda kumbweteka lelo pa chilu apa*, I am pained to-day in my body here.

PUKUTULA, KU, to strip the grains off the maize cob.

Pukutuka ku, pass.

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PWETECHELA, KU, to be stuck fast in the mud; to fall down between the stones that support it (of a pot on the fire).

PWETEKU KU (-PWETECHE), to be pained; to pain.
Ndenda kumbweteka lolo pa chilu apa, I am pained to-day in my body here.

PWILINGANA, KU (-PWILINGENE), to disperse; to separate (as a crowd).

Pwilinganya ku, to scatter; to disperse.

PWINYA, KU (-PWINYILE), to go off alone by one's self.

PWIPWIGANYA, KU, to drive away.

PWISA, KU, to pass wind from the bowels.

PYA, KU (PILE), to be burned; to be cooked.

Ulando upile, The caravan is ready to start.

PYACHISYA, KU, to look frequently to the side.

PYAJILA, KU (-PYAJILE), to sweep.

PYALU, expressive of being tripped up.

PYALULA, KU, to point one end; to pull out the foot so as to make anything fall; to trip up.

Pyaluka ku, to have one end carried away with the stream; to be tripped up.

PYAPYALUKA, KU, to run quickly from place to place; to flit about.

PYATANGULA KU, to trip up.

Pyatanguka ku, passive.

PYATATA, falling down flat on the ground.

PYETECHESYA, KU, to push down.

PYONYOLA, KU, to sharpen.

Pyonyoka ku, passive.

S

S has two sounds in Yao—that of *s* in *sea* and of *s* in *rise*, but the distinction between these sounds is not a fixed one. In many cases either may be employed. When *s* stands at the beginning of a word it has always the firmer sound of the *s* in *sea*.

S in Yao represents an *sh* or a *th*, or an *h* in any foreign language.

SABALISYA, KU, to destroy; to disarrange; to threaten; to use bad language.

SABOLA, red pepper.

SACHILA, KU (-SACHILILE), to put the feather into the arrow.

Sachisya, ku, to put into another person's care.

SAGAMA, KU (-SAGEME), to be stuck fast on a height; to shine in the early morning.

Sagamila ku, to dream.

SAGAMULA, KU (-SEGAMWILE), to take down from a height.

Sagamuka, ku, to tumble down from a height.

Sagamukula, ku, to take down from a height; to tell one's dream; to interpret a dream.

SAGULA, KU (-SAGWILE), to choose out.

Saguka ku, to be chosen.

SAI, thus; in this way; in these circumstances.

Saiapi, how? in what circumstances?

Sai inoino, at this time; about this time; in these circumstances.

Sai ilaila, at that time; in these circumstances.

SAJIKA, KU (-SAJICHE), to place on the top.

Sajikanya, ku, to place on the top of the other.

Sajikana, ku, to lie one above the other.

Sajikula, ku, to remove one off the top of the other.

SAKA, an open shed or roof without walls, used for cooking in.

SAKA, KU (-SACHILE), to wish; to wish for; to want.

SAKALA, KU (-SAKELE), to be bad.

Sakasya, ku (sakesye), to make bad; to defile.

SAKALawe, stone ground; especially ground covered with small sharp stones.

SAKALIKA, KU (-SAKALICHE), to be tired; to be troubled.

Sakalisya ku (-sakalisye), to weary; to trouble.

SAKAMULA, KU, to take down from a height.

Sakamuka, ku, to fall down from a height.

SAKATA, a reptile of the iguana type.

SAKULA, KU, to beat the bush so as to frighten the game into the net.

SALA, KU (-SASILE), to say; to proclaim; to relate.

Salila, ku, to tell.

SALA, hunger. *Jingwete sala*, I am hungry.

SALAMANDA, KU, to wriggle about on the ground.

SALANGA, a fowl with feathers all awry.

SALASYA, KU (-SALASISYE), to lay aside; to store up.

Salachika, ku, to be laid aside.

SALAU, red ants.

SAMA, KU, to change one's abode.

Samya, ku, to remove one to another abode.

SAMALA, KU, to take care of; to pay respect to.

SAMANI, strong drill cloth.

SAMBA, KU, to expel wind from the bowels.

SAMBANO, now.

Sambano 'ji, just now.

Sambano pano, just now.

-a sambano, new. *Uti ja sambano*, a new gun.

SAMBO, small brass wire.

SAMBANOJA, KU, to scatter about in confusion.

SAMILA, KU, to ram a gun.

SAMISYA, KU (-SAMISYE), to overheat iron in the fire.

SAMULA, KU, to comb.

SANAMA, KU, to sit upright.

SANDAMULA, KU, to tease; to commence a quarrel without cause.

Sandamuka, ku, passive.

SANDULA, KU, to cut off the branches of a tree or the limbs of an animal.

Sandulisya ku, to turn over.

Sandulichika ku, to be turned over.

SANGA, KU, to leap from tree to tree, as a monkey does.

SANGAMBE, maliciousness.

- SANGULA, KU, to finish up the *unyago*.
 SANGUSANA, KU, to rail at another.
 SANJA, a scaffold or hut raised above the ground for watching the gardens and scaring the birds away.
 SANJA, KU, to sharpen a blunted hoe by hammering; to lay trees or branches side by side, as in making a bed or a tressel bridge.
 SANJILA, KU, to cut close to the roots and lay in heaps on the ground, as in reaping sorghum.
 SANI, a plate of delft ware.
 SANYANDA, KU, to lop off the branches of a tree.
 SAPA, KU, to tease the cotton down.
 SAPANGANA KU, to be disordered.
 Sapanganya ku, to disarrange.
 SAPANGULA, KU, to unfold.
 Sapanguka ku, passive.
 SAPULA, KU, to take a part of anything.
 Sapulana, ku, to divide out among each other.
 SAPULI, brass.
 SASAWILA KU (-SASAWILE), to swell up; to expand; to rise (of a stream).
 SASAWANYA, KU, to split up any game or fish along the backbone and open it out for drying.
 SASIKA, KU, to behave in a boisterous way.
 SASULA, KU, to finish up a dance or magambo; to remove the material of an old house.
 Sasuka ku, passive.
 SATO, a python.
 SAUKA, KU (-SAWICHE), to suffer; to be miserable.
 Sausya ku, to punish; to trouble; to harass.
 SAULA, KU (-SAWILE), to wash (cloth).
 Saulika, ku, passive.
 SAWA, KU (-SAWILE), to be wet and tasteless (of potatoes or cassava); to send out many branches or runners (of plants in good soil).

SAWA, carelessly. *Akamwile sawa*, He took hold of it carelessly.

SEJELA, KU (-SEJELELE), to move to a side. *Asejele-amo, ngatame*, Move to the side, let me sit down.

Sejesya ku, to move to one side.

SEKA, KU, to laugh; to laugh at.

Sechelela ku, to rejoice; rejoice over; to welcome gladly.

SERA, a large flat white bead.

SELENJE (pl. ACHASELENJE), a small keg of powder.

SEREREKA, KU (-SERERECHE), to slip down; to slide down.

SELEWENDA, KU (-SELEWENDILE), to fit loosely, as a nail in its hole.

SELUKA, KU (-SELWICHE), to be in large quantity or in great numbers. *Wandu wa masengo waselwiche ku Mlunguzi*, There was a great number of workpeople at Mlunguzi to-day.

SELUKA, KU, to come of one's own accord without being called for.

SELULA, KU, to vomit.

SEMA, KU (-SEMILE), to adze.

SEMBANA, KU, to miss each other.

SEMBENDULA, KU, to glance off (as an arrow off the object fired at).

SEMBULA, KU, to peel or scrape off the surface (as the bark of a tree). *Mpamba usembwile*, The arrow just grazed the skin.

SEMULA, KU, to gather the soil into heaps for planting; to begin to boil; to ferment badly.

SENDA, KU, to peel off the outer rind; to remove the sheath of the maize cob.

SENDEKULA, KU, to put upright a thing which has been tumbling over.

Sendekuka, ku, passive.

SENGA, coarse grains of flour; the dregs in a cup;
the strainings of beer.

SENGULA, KU, to cut close to the roots.

Senguka, ku, passive.

SENYENDA, KU (-SENYENDILE), to sift the coarse grains
of flour from the fine.

SEPA, KU (-SEPILE), to chip the bark off a tree.

SEPUKA, KU, to turn aside; to avoid.

Sepusya ku, to deflect.

Sepuchila, ku, to avoid.

SER-, *see* SEL-.

SESA, KU, to scrape off.

SESEWALA, KU (-SESEWELE), to be of worthless character.

SETA (pl. ACHASETA), a tin plate.

SEUKA KU, to overflow,

Seusya ku, to fill too full.

SI-, class characteristic of the plural of substantives
belonging to the third and sixth classes.

SIA-, *see* SYA-.

SICHILA, KU, to be rich and prosperous

SICHITA, KU (-SICHITE), to cut.

Sichitika ku, to be cut.

Sichituka ku, to be cut or broken into two.

Sichitila, ku, to make a short cut to meet a person.

SIGA, KU (-SIJILE), to cut carefully; to trim the face
of a cut.

Sijilika ku, to shave round the edge of the hair.

SIKA, KU (-SICHILE), to place a log of wood between
one and the fire, that one may not be burned.

SILALA, KU (-SILELE), to die away and go out (of the
fire).

Silasya ku, to scatter the embers.

SILE, ashes of a certain tree used as medicine.

SILIA, strong sheeting cloth.

SILIKA, KU (-SILICHE), to destroy the medicine after recovering health.

SILIKATI, the middle. *Pa silikati jakwe*, at the middle of it.

SILILA, KU (-SILILE), to cover up; to give grudgingly; to covet.

SILILI, *apite silili*, He went away and has not been seen again.

SILUKA, KU, to be foolish.

SIMA, KU, to put out; to go out (of a fire or light).

Simasya, ku (-simasisye), to obliterate; to rub out.

SIMAMBALA, KU, to over-eat one's self.

SIMBO, a staff or cane.

SIMBULA, KU, to cut grass and trees close to the roots.

SIMBWA KU (SIMBWILE), to behave in a boisterous way.

SIMIKA, KU, to fix upright in the ground.

Simichika ku, passive.

SIMILILA, KU (-SIMILILE), to disappear; to go out of sight; to die.

Similisya ku, to bury.

SIMONGA, KU (-SIMONJILE), to be puzzled by. *Ngenguchimanyilila cherecho, nguchisimonga*, I don't understand that, I am puzzled by it.

Simongwa ku, to be puzzled.

Simosya ku, to puzzle.

Simonjeka, ku, to be puzzled.

SIMULA, KU (-SIMWILE), to try a new pot for the first time by boiling something in it.

SINDA, KU (-SINDILE), to eat a great deal of anything; to pare the nails; to stick fast on a sand-bank (of a canoe).

SINDI, *ku tama sindi*, to sit silent and sad.

SINDICHISYA, KU, to accompany a stranger out of the village on his way.

SINDIKULA, KU, to cut a tree by the roots; to take

the whole, or large part of anything to one's self without dividing it amongst others.

Sindimukula, ku, to uproot; to dig deeply.

SINDULA, KU (-SINDULILE), to pound the last part of the grain that remains in the bottom of the mortar.

SINGA, KU (-SINJILE), to twist thread; to cut the throat.

SINGALILWA, KU (-SINGALILWE), to be anxious and troubled; to be at a loss what to do.

SINGANO (pl. ACHASINGANO), a needle.

SINGANA, KU, to meet; to find.

Singanila, ku, to meet with.

SINJI, small iron wire.

SINJILA, KU, to splice.

SINJINO, the elbow.

SINIYA, wrinkles.

SIPUKA, KU, to sprout; to put forth leaves.

SISA, KU, to hide.

Sisika ku, to be hid.

Lisisa ku, to hide one's self.

SI, expressive of cold.

-SISISI, cold. *Mesi gamasisisi*, cold water.

SISIMA, KU (-SISIME), to be cold; to have a fresh taste, as certain kinds of cassava root.

SISIMYA, KU, to quench one's thirst.

SISINA, KU (-SISINE), to close the eyes.

Sisinukuka ku, to open the eyes.

SISIMUKA, KU, to be startled; to revive after fainting; to become a convert to Mahomedanism.

Sisimuya, ku, to startle.

SISYA, KU (-SISISYE), to begin to hoe a new garden; to contradict.

SITA, KU, to smooth down cloth as one does in ironing.

SITISYA, KU, to place a log of wood between one and the fire.

-SITO, heavy.

SITOPA, KU, to be heavy.

Sitopelwa ku (-SITOPELWE), to be heavily burdened.

SIULA KU, to hollow out; to remove the intestines without cutting up.

SIWA, KU (-SIWILE), to close up; to dam; to shut up.

Ku siwa pa meso, to cover the eyes.

Siwika ku, passive.

Siwikanya ku, to hem in.

SIYA, a steinbuck (*Nanotragus Trogulus*).

So, SOTO, no.

SOCHELA, the sap of a certain tree which, on entering the eye, causes blindness.

SOCHELA, KU, to hitch up a load on one's shoulder.

SOCHELA, KU, SOCHELELA, KU, to wander; to go astray.

SOGODA, KU (-SOGWEDE), to speak of one in his absence.

Sogodeka ku, passive.

SOGOLA, KU (-SOGWELE), to bear fruit.

Sogosya ku, to grow (of the planter).

SOJIGA, KU (-SOJILE), to carve or scoop out with an iron chisel.

SOKOKA, KU (-SOKWECHE), to go deep; to be deep; to be famous; to excel.

SOKOLOWE, stony ground.

SOKONYOLA, KU, to clean the teeth.

SOKOTA, KU, to carve.

SOKOTIMA, a projection of the navel.

SOLA. KU (-SOSILE), to dig.

Solesya ku, to dig deep.

SOLOKOTA, KU, to entice a man away from his home.

SOLOLA, KU, to pull out (as out of a tied bundle); to hoe in front of one's fellows.

SOLOLOKA KU, to fall out; to become thin and long (as of one's fingers in disease). *Lukwi lusoloweche m'chitenje mwenu 'mo*, A lump of firewood has slipped out of your load.

SOLOTA, KU, to go on before one's fellows.

SOMA, KU (-SOMILE), to pierce; to stab; to strike with a missile.

Someka ku, passive.

SOMBE, locusts.

SOMBOLA, KU, to snatch away; to rob.

Somboleka ku, passive.

SOMECHESYA, KU (-SOMECHESYE), to set dogs on game.

SOMELELA, KU (-SOMELELE), to come to one's assistance in speaking, and put the matter in a better form.

SOMOLA, KU (-SOMWELE), to extract a thorn; to start a song; to take a first taste of.

SOMONGOKA, KU (-SOMONGWECHÉ), to be well dried and ready for thrashing (of reaped sorghum).

SOMYA, KU (-SOMIYE), to articulate badly.

SONA, tobacco; snuff.

Kulya sona, to smoke.

Kunusya sona, to take snuff.

SONA, KU (-SONILE), to sound.

SONDOKOKA, KU, to fall to one side.

SONGANA KU, to come together (of people).

Songanya ku, to gather (people) together.

Songangana ku, to come together (of a great number of people).

SONGANDEO (pl. ACHASONGANDEO), a trigger of a gun.

SONGOLA, KU (-SONGWELE), to point.

Songoka ku, to be pointed.

SONI, again; then. *Mtende soni*, Do it again. *Wakungulwiche panandi, soni nipo wajinjile m'nyumba*, They talked a little, and then went into the house.

SONI, shame. *Jikundenda soni*, I am ashamed.

SONJO, a war drum; the calves of the leg.

SONYA, KU (-SONYILE), to smack the lips in anger or scorn.

SONYONDOKOLA, KU, to pick the teeth.

SOPA, KU, to peck.

SOPELA, KU, to ram a gun.

SOPOLOLA, KU, to pull out to its fullest extent what has been contracted or wrinkled.

SOSA, KU, to search for; to want. *Ngongusosa*, I don't want to; I don't want it. *Chichi mkusosa?* What do you want? *Ngechipali chi ngusosa*, I don't want anything.

SOSOLA, KU (-SOSOSILE, -SOSWELE), to hatch.

SOSOLIMA, KU (-SOSOLIME), to surpass in doing a thing more speedily than one's fellows.

SOWA, KU, to be without. *Chitusowile chuma*, We are without beads. *Ngwamba, kusowa chuma, atati*, No, I have no beads, father.

SOWELA, KU, to be liberal-hearted.

SOWOSOWO, the moon, two days before new moon.

SOYA, KU (-SOYIYE), to do wrong.

SUCHI, a species of bearded grass.

SUGA, KU, to snort.

SUGU, a species of earth bean.

SUJILA, KU (-SUJISILE), to swim.

SUKA, KU (-SUCHILE), to wash.

SUKA KU, to be niggardly.

SUKUNYA KU, to loosen; anything firm so as to remove it; to frighten another by threats or evil reports.

Sukuna ku, to be frightened.

SUKUSA, KU, to be addled.

SUKUSULA, KU, to wash the face.

SULUKA, KU, to fade; to change colour, as print cloth on being washed; to be strained (of salt brine).

Sulula ku, to trickle down; to leak.

Sulusya ku, to strain; to boil and wash several times so as to remove all bitterness of taste.

SULUMUNDA, KU, to be sifted; to trickle through (as

flour through the meshes of a basket); to be faint-hearted.

SUMANGA, KU, to eat *ugali* without relish.

SUMBA, KU, to leap.

Sumbila, to leap over.

SUMUCHILA, KU, to sink almost wholly out of sight, as the sun in setting, or as a man falling into a deep hole.

SUNA, KU, to spit out.

Ku suna mata, to spit.

SANDULILA, KU, to be taller than another; to bite (of leeches).

SUNGULA, KU, to strain beer.

SUNGULUMUKA KU, to regain one's senses, as after a drunken fit or fainting.

SUNGULUMUSYA KU, to rouse to one's senses.

SUNGUNUKUKA KU, to ferment (of beer); to be melted; to be all extracted (of oil from seeds).

Sungunula, ku, to melt.

SUPU, expressive of being startled.

Ntima wangu watite supu, My heart beat fast.

SUPULA, KU, to get one's calico wet; to abraze the skin.

Supuka ku, to be startled; to have one's skin abraded.

SUSA, KU, to prove another in the wrong, as in a *magambo*; to go on in advance; to lift up a child carried on the back.

Susila, ku, to go farther on; to increase the length of calico measured off.

Susanya ku, to heap up firewood on the fire.

SUSUKWA, KU (-SUSUKWILE), to be greedy.

SUSULA, KU (-SUSWILE), to abraze the skin; to injure an old wound; to give orders to.

SUSULICHISYA, KU, to give fuller details of what another has spoken.

SUSULILA KU, to be greater than another; to make a long march; to rest on the march without taking food. *Mundu aju asusulile*, This man is taller (than another). *Ulendo wa liso ususulile*, The caravan of yesterday went on without taking food.

SUSUWA, a wart.

SUWA, the fist.

Ku twanga suwa, to strike with the fist.

SUYA, KU (-SUYIYE), to overlook; to pass over; to give no heed to.

SWA, KU, to set (of the sun). *Sambano kuswele*, It is getting dark now.

Pekwaswele lyuwa, at sunset. *Sambano kwende kutuswela*, Come on at once, darkness will overtake us.

SWAJI, the male flower of maize corn.

SWAKALA, shell lime eaten with tobacco.

SWAKANYA, KU, to make a crashing noise in the long grass or brushwood of the bush.

SWALA, the Roy buck (*Aepyceros Melampus*).

SWAMBA, KU, to steal people. See FWAMBA, KU.

SWANDALI, expressive of filling quite full. *Agumba-syeje swandali*, Fill it up quite full.

SWANYA, KU, to smash; to crush in pieces.

SWASWAGULA, KU, to tell the whole story.

SWEJELA, KU (-SWEJELE), to be white.

Swejesya ku, to whiten.

Swejeka, ku, to be made white.

SWEKULA, KU (-SWEKWILE), to pull out (as a knife out of its sheath).

Swekuka ku, passive.

-SWELA, white. *Nguo jajiswela*, white calico.

SWELA, KU (-SWELELE), to be white.

SWENGA, KU, to give out sap as green firewood does.

SWINYALA, KU, (-SWINYELE), to shrivel up as withered leaves do.

SWIPULA, KU (-SWIPWILE), to pull out of one's grasp ; to pull out of a tied-up bundle.

SYA, of, the preposition corresponding to the plural of the third and sixth classes.

SYA, about. *Mwapilikene sya che Nyono?* Did you hear about so-and-so?

SYANA, KU (-SYANILE), to hammer.

SYANGANDALA, KU, to live happily.

SYASYA, KU (-SYASYAGA), to imitate ; to repeat words after another.

SYASYAJILA, KU, to plaster with sand, as in giving the final coat to the plastering of a wall.

SYENGA, KU, to coil round and round.

Syenjeka ku, to be coiled up.

Syenjekula ku, to uncoil.

Syenjekuka ku, to be uncoiled.

SYENGO, an armlet or anklet of many coils.

SYEREUKA, KU (-SYEREWICHE), to cause another to delay.

SYETELA, KU, to go to the other side.

Mkasyetele nyumba, Go to the other side of the house.

SYETO, the side.

Syeto ajila, that other side.

Syeto ajino, this side.

Pa syeto petumbi, on the other side of the hill.

SYOKA, KU (-SYOCHILE), to turn round.

SYOSYA, KU (-SYOSISYE), to change a load from one shoulder to the other.

Syosya, ku, to turn round.

SYOWEKANA, KU (-SYOWEKENE), to be on terms of friendship with another.

SYOWERERA, KU, to be accustomed to.

SYOWOLA, KU (-SYOWELE), to dry up.

Syowoka, ku, to be dried up.

SYUKA, KU (-SYUCHILE), to be changed; to be transformed; to revive after being unconscious.

Kusyuka lisimba, Kusyuka nekuwa lisimba, to be transformed into a lion.

Syusya, ku, to change.

SYULA, KU, to wipe up; to dry up.

Syulika ku, passive.

SYULULA, KU, to frown at a person.

SYUNGULA, KU, to go round about.

Syungusya ku, to put round.

Nyumba jakusyungusya, a round house.

SYUNGULIKA, KU, to cause astonishment by doing what not many are able to do.

T

T is pronounced as in English.

TA, KU (-TELE), to name. *Tinimte mwanangu lina lya msungu*, I will give my son the European's name.

Telwa, ku, to be named.

TACHILA KU, TACHILWA KU, to be sick of some dangerous disease.

TAGA, KU (-TASILE), to place.

Ku taga Mbepesi, to place an offering to the spirits of the dead.

Tajila, ku, to lay (eggs).

TAGALA KU, Litagala ku, to spread out one's legs, as in warming one's self by the fire.

TAGALUKA, KU, to step over; to spring over.

TAKANYA, KU, to spread (of an ulcer).

TAKATAKA KU (-TAKATACHE), to be restless; to move about.

TALALA, KU, to become hard and firm, as meat after boiling or maize after roasting. *Chilambo achi chitalele*, Trade is difficult in this country.

TALASA, KU (-TALESE), to put threads along the ends of cloth so as to strengthen it.

TALIKA KU (-TALICHE), to be distant.

Chilambo cha kwakutalika, a distant country. *Kumangwenu kutaliche*, Your home is far away.

Talikangana, ku, to be far away from each other.

Talikanganya, ku, to place at a distance from each other.

Talichisya, ku, to put very far away.

TAMA, KU (-TEMI), to sit; to stay.

Tamika, ku (-tamiche), to set down. *Kutamika mtima pasi*, to console.

Tamilisya, ku (-tamilisye), to stay a long time in one place.

Tamilichika ku, to sit on the buttocks (not on the heels); to stay a long time in one place.

Tamukula ku, to remove from its place.

TAMBALA (pl. ACHATAMBALA), a cock.

TAMBALA, KU. See **TAMBA, KU.**

TAMBA, KU, to send out runners on shoots.

Tambala, ku, to send out runners or shoots.

Tambalika, ku, to stretch out, as the arm or leg.

Tambalukula, ku, to lay at length on the ground.

Tambalala, ku, to roam about.

TAMBASUKULA KU. See *Tambalukula, ku.*

TAMBULA, KU, to go a long distance.

TANDA, KU (-TANDITE), to begin; to tease; to commence a quarrel.

Tandilila ku, to repeat. *Kumbanga atekwatandilila soni*, Kumbanga is sick again.

TANDALIKA, KU, to lay down straight.

Tandalichika ku, passive.

TANDIKA, KU, to spread out.

Tandukula ku, to fold up what has been spread out.

TANGA, KU, to speak of many things.

Tanjila, ku, Kutanjila itagu, to speak in parables.

TANJILA, KU (-TANJILE), to be caught; to be waged (of war). *Ngondo jitanjile pa musu*, War was made on the village.

Tanjisya (-tanjisyē), to catch.

Tanjika ku, to be attacked. *Pa musu 'pou patanjiche ni ngondo*, That village was attacked.

TANYULA, KU, to kick out the feet.

TAPA LUNDA, KU (-TAPILE), to look well at anything, so that one may be able to imitate it.

TAPANA, KU, to become infected with a disease.

TAPIKA, KU (-TAPICHE), to vomit.

Tapisya ku, to give an emetic.

TAPU, expressive of stickiness.

TAPUKA KU, to sink in the mud.

TAPULA, KU, to be smeared with filth; to be infected with a disease.

TASYA, KU (-TASISYE), to refuse to increase the price of *malonda*.

TATAMALA, KU, to be rich.

TATANUKULA, KU, to open the eyes.

TATASIKA, KU (-TATASICHE), to throw out sparks.

TATAWANA, KU, to dispute.

TAUCHISYA, KU, to repeat again and again; to force; persuade.

TAUNA, KU (-TAWINE), to chew.

Taunika, ku, to be chewable.

TAUWA KU (-TAWILWE), to wish for something tasty to eat.

TAWA KU, to tie; to build; to bind.

Ku tawa lukumbi, to hold a council; to engage in conversation (of a number of people).

Tawilisya, ku, to stay long in a place.

Litawilila, ku, to commit suicide; to fasten one's self to anything.

Tawikanya ku, to tie together.

Tawilila, ku, to fasten to.

TAWANA, KU, to bind hand and foot.

TAWANYA KU, to ill-treat without any reason.

TAWANDAWANA, KU, to be interlaced (of the branches of a tree).

TAWIKANYA KU. *See* TAWA, KU.

TEBWE, peace.

TECHETULA, KU, to snap across.

Techetuka, ku, to be friable; to be brittle.

TEGA KU (-TESILE), to set a trap; to put a gun on full-cock; to cast a net.

TEGULA KU, to take a pot off the fire; to take the pounded grain out of the mortar.

TEKA, KU (-TECHILE), to draw water.

TELEKA, KU (-TELECHE), to cook; to brew (beer).

TELEKWA KU, to be unable to walk.

TELEKUKA KU, to begin to enlarge again (of a healing wound).

TELESYA KU, to be slippery.

TEMA, KU, to cut.

Temeka ku, to be cut; to be broken (of wood).

Temanya ku, to break.

Temangula ku, to break across.

Temandemanya ku, to pass through the bush for a distance; to interfere.

TEMBETA KU (-TEMBETE), to carry a load two and two.

Tembeteka, ku, to be carried, or carriable, two and two.

TEMELA, KU, to place a green branch on game which one has killed, as a sign of ownership.

TEMELA, KU, *ku temela malonda*, to price an article of trade.

TEMULA, KU, to do anything very early in the morning.

TEMULILA KU, to make a short cut to meet a person; to run to meet.

TENANDENYA KU, to sway from side to side ; to toss about.

Tenandena ku, to be tossed about.

TENDA, KU (-TESILE), to do.

Ku tenda kapolo, to make (him) a slave.

Ku tenda soni, to be ashamed.

Ku tenda chanasa, to have pity.

Ku tendela, to do (anything) to (another).

TENDEGULA, KU, to cut out an opening in commencing to scoop out a cup.

TENGA, KU, to put up a load of firewood ; to flourish ; to tie the first bamboos on a house which keep the rafters in their place.

TENGANYA, KU (-TENGENYE), to shake.

Tenganyika ku, to be shaken.

TENGULA, KU, to pull herbs for relish ; to sing the short stanzas at the end of a song.

Tenguka ku, to be powerless ; to be helpless ; to be languid.

TENJELA, KU, to flourish ; to be prosperous ; to shoot out leaves in great abundance.

TENJEREMULA, KU, to level down what has been heaped up.

TEPANA, KU, to be slender and easily bent.

TEPANA KU, to sway from side to side ; to be frail ; to be weak ; to be slender and easily bent.

Tepanya ku, causative.

TEPETA, KU, to be wet.

Tepetesya ku, to be too wet.

TEREMUKA, KU, to abort.

Teremusya ku, to cause abortion.

TETA, KU, to give warning.

Tetela ku, to give warning ; to cackle.

TETEKU KU, to boil and wash so as to remove all unpleasant taste.

- Tetekula ku*, to take off what lies on the top; to pour water off anything in a pot.
- TETEMELA KU, to shiver; to tremble.
- TETEMYA, KU (-TETEMYE), to work the whole day; to be much startled.
- TETESYA, KU, to speak slowly; to burst open (of ripe fruit); to quiver in the breeze; to bob up and down (of a float on a fishing line).
- Tetechesya ku*, to speak slowly.
- Teteseka ku*, to burst open (of ripe fruit).
- TETETETE, *lyuwa tetetete*, all day long.
- TETEWALA, KU, to be soft and pliable; to be placid and mild in temper.
- TETEYA, KU, to appease; to soften a skin by rubbing.
- TEUCHILA, KU, to be late in starting.
- Tewa, KU, to stoop down.
- TICHITA, KU (-TICHITE), to rub.
- Tichitisya ku*, to rub heavily; to tickle.
- Tichitika ku*, to be rubbed; to be tickled.
- TIKA, KU, to tempt; to make an apparent offer of anything and then draw back.
- TIKAMA, KU, to be unfilled.
- Tikamisya ku*, to leave unfilled.
- TIKULA, KU, to expose the body in dancing.
- TILA, KU (-TISILE), to run away.
- Kutila ku musi*, to run away from the village.
- Ku tilila ku musi*, to run to the village.
- Tisya, ku (tisisye)*, to drive away.
- TIMALIKA, KU. *Litimalika, ku*, to refrain one's self.
- TIMBA, KU, to strike with the open hand.
- TIMBANYA, KU (-TIMBENYE), to mix two things together.
- TIMBILISYA, KU, to splice rope; to plunge anything into the water.
- Timbilila, ku*, to splice rope.
- TIMBULA, KU (-TIMBWILE), to pound the steeped maize.
- YAO.

- Timbuka, ku*, to run away ; to be pounded.
TIMBYAJILA, KU (-TIMBYAJILE), to limp.
TINA, KU (-TINILE), to tie tightly ; to stamp figures on a leather belt.
TINDANA, KU (-TINDENE), to miss one another ; to be different from ; to be at variance with.
Tindanya ku, to interchange.
TINDISYA, KU, to be difficult to please.
TINDIWALA, KU, to kneel.
TINDIWIKA, KU, to dip a cup into the water.
TINIKI, KU, to be scorched.
Tinisya ku, to scorch.
TININGULA, KU, to break right across.
Tininguka, ku, passive.
TINJINYA, KU (-TINJINYE), to make a rustling noise in the grass.
TIPITILA, KU, to be rubbed with oil.
Tipitika ku, to be free from dust or dirt.
TIPITISYA KU, to assume a friendly attitude towards one.
TIPULA, KU, to hoe deeply and break up the ground, preparatory to planting ground nuts.
TITILA, KU (-TITILE), to turn ; to swing round and round.
TITILIKA, KU, to push anything into the ground.
TITIMA, KU (-TITIMILE), to give a rumbling sound, as water falling over rocks.
TITIMIKA, KU, to push anything into the ground.
TITIMUKA KU, to rise up into view.
TIRIRIRI, expressive of smoothness and softness.
TIWA, KU, to plait.
TIWALIKA, KU (-TIWALICHE), to live in comfortable circumstances.
TIWILA, KU, to drive ; to sink ; to be covered with water.
TOCHOMALA, KU, to be weak and feeble.

TOGANDOGA, KU, to flit from place to place.

TOJIMA, KU (-TOJIME), to be startled; to be frightened.

Tojimya ku (-tojimye), to startle; to frighten.

TOKONYA, KU, to entice a person away from his home.

TOKOSA, KU, to entice away.

Tokosya ku, to entice away.

TOKOTA, KU (-TOKWETE), to be boiling. *Mesi gamatokote*, boiling water.

TOLA, KU (-TOSILE), to bring; to fetch; to take; to imitate the customs of another people.

Tolela, ku, to fetch for.

TOLOLA, KU, to wear an ear-ring.

TOMASYA, KU, to palpitate.

TOMBA, KU, to have intercourse (used only of the male).

TOMBOLESYA, KU, to run out of a spur of a hill or a deep bay stretching far inland; to hang down, of a corner of one's calico.

TOMBOSIYA, a stupid person.

TOMELA, KU, to make choice of; to betroth.

Tomesya ku (-tomesisye), to betroth to another.

Tomelwa, ku (-tomelwe), to be betrothed.

TOMOKOLA, KU, to take a piece out of anything; to eat away, as an ulcer does.

Tomokoka ku, to peel off; to fall to pieces (as old rotten calico); to jump right over.

TONA, KU, to pinch; to scratch.

TONDE, a male goat.

TONDESYA, KU, to be of a grasping ambitious disposition.

TONDOWA, KU, to be slackened; to lull (of the wind).

Ku tondowa mtima, to be easy-tempered.

Tondoya, ku, to slacken.

Tondowela, ku, to forgive.

TONGOLA, KU, to give voice; to shout; to roar; to bellow.

TONYA, KU, to poke.

TOPA, KU, to be wearied out.

TOPOLA, KU, to drive away; to wear one's loin cloth reaching down to the feet.

TOPOTOPO, abundance.

Ula ja topotopo, heavy rain.

TOPWANA, KU, to be feeble; to be weak.

TOTA, KU (-TOTILE), to sew.

Kutota chigamba, to sew on a patch.

Ku tota lijela, to rivet a piece on to a hoe.

Totokola ku, to unpick sewing; to tear asunder.

TOTILO, *kwaula totilo*, to go on without resting.

TOTOCHELA, KU (-TOTOCHELE), to be poor.

Totochelwa, ku, to be choked; to be at a loss what to do; to be unable to take action in any matter.

TOTOGANYA, KU (-TOTOGENYE), to repeat again and again.

TOTOLA, KU (-TOTWELE), to pull out in patches.

Totoka ku, to come out in patches (of hair, by reason of disease of the scalp).

Totosya ku, to knock; to click with the tongue.

TOTOLI, expressive of being firmly fixed together.

TOTOLO, CHIPI TOTOLO, thick darkness.

TOTOMEKA, KU (-TOTOMECHE), to transfix.

Totomecheka ku, passive.

TOWA, (-A TOWA), soft and pulpy.

TOWANYA, KU (-TOWENYE), to feel all over with the fingers.

TOWASYA, KU (-TOWASISYE), to find out a person's disposition; to feel all over.

Towajila, ku, to feel all over.

TOWELELA, KU, to be firmly rooted in ground.

TU, class characteristic of the plural number of

substantives belonging to the seventh or diminutive class.

TU TU TU, expressive of going in a line one after the other.

TU, intensitive participle, used after nouns and verbs. *Elo, ngonguwelecheta gamanami, 'masile tu*, Yes, I don't speak lying words. I have finished it.

TUCHI, expressive of giving out volumes of smoke, as a fire of damp firewood does.

TUGALA, KU, to walk quickly.

TUKA, KU (-TUCHILE), to rise up in a cloud (of smoke).

TUKANA, KU, to use filthy language to.

TUKUKA, KU, to get out of the way.

Tukusya, ku, to remove out of the way.

TUKUNYA, KU (-TUKWINE), to pulsate; to be heaved up, as the surface soil when a mole is burrowing underneath.

TUKUTA, KU (-TUKWITE), to bubble up in boiling; to become rotten.

TUKUTILA KU, to cover up a pot on the fire, or anything roasting in the ashes; to burrow into the flesh (of an abscess or ulcer); to laugh "in one's sleeve."

TULALA, KU, to be meek and mild tempered.

TULI, TULI, TULI, expressive of calmness.

TULUKA, KU (-TULWICHE), to descend. *Ula jitulwiche liso*, Rain fell yesterday.

Tulusya, ku, to take down.

TULUMA, KU, to growl (in a low tone); to purr of a cat.

TULUMBALA, KU, to be swollen up and inflated, as a bladder or a bag filled to the mouth.

Tulumbasya, ku, to inflate; to fill a sack quite full.

TUMA, KU, to send.

Tumisya, ku, to send ; to send for.

Tumika, ku, to be a servant.

Tumichila, ku, to serve.

Tumichisya, ku, to send for.

TUMBILA, KU (-TUMBILE), to be angry.

Tumbilila, ku, to be angry with.

TUMBUCHILWA, KU, to sink ; to have used up all one's goods ; to have nothing more that one can do.

Tumbuchisya, ku, to put into water ; to put the fermented beer into the thin gruel in the last stage of brewing.

TUMBULA, KU, to gut ; to open an abscess.

Tumbuka, ku, to be burst open ; to be gutted ; to be cut open.

TUMBULUKANYA, KU, to cross right over a hill ; to pass right through a village.

TUMULA, KU, to make a noise in the water when bathing.

TUNDA, KU, to urinate.

Ku tunda makweso, to pass bloody urine.

TUNDAJILA, KU, to limp.

TUNDUKA, KU, to behave maliciously.

Tundusya, ku, to treat maliciously.

TUNDUMALILA, KU, to be placed behind, or at one's back.

TUNDUMUKULA, KU, to open up ; to lift anything so that it may be in line with something else.

Litundumukula, ku, to behave without self-respect ; to act contrary to one's own interest.

TUNDUMUSYA, KU, to show one end of anything, such as of an object sticking out of the water.

TUNDUNUKA, KU, to project. *Perepo patundunwiche*, There is an ascent there.

TUNDUNYA, KU (-TUNDUNISYE), *Litundunya, ku*, to remove to a worse place than one was in before.

TUNGA, KU, to string beads.

TUNGALA, KU, to be deformed by leprosy.

TUNGATA, KU, to be of mild temper.

TUNGULULE (pl. ACHATUNGULULE), a long mat woven of reeds.

TUNGULUMULA, KU, to roll down; to cause abortion; to snort.

Tungulumuka, ku, to abort.

TUNGULUWANYA, KU, to drive away all the people from a village; to divide up anything among many different persons.

Litunguluwanya, ku, to give away largely in presents.

TUNGUNYA, KU (-TUNGUNISYE), to drive away a person to another country; to pass the first thread through the reeds in sewing a mat.

TUPA, KU, to swell up; to be many. *Wangasaka malonda, lelo gatupile*, (We) don't want any *malonda* to-day, we have got a great deal. *Chitumbo chakwe chitupile ndaka*, Her belly has swelled up with the *ndaka* disease.

TUPULA, KU, to pull up by the roots.

Tupuka, ku, passive.

TUSU, expressive of smashing up.

TUSULA, KU, to smash up.

Tusuka, ku, to be smashed up; to have the eye injured so that the vitreous humour escapes.

TUTA, KU (-TUTILE), to push away; to burrow under the ground, and throw up the earth in a heap, as a mole does.

Ku tutila m'nyasa, to launch a boat.

TUTUGANA, KU, to scatter in different directions.

TUTULUSYA, KU, to drag along the ground; to make stiff and hard so as to be hard to chew; to burst of maize roasted in a potsherd.

TUTUMA, KU (-TUTWIME), to bubble up as boiling water; to give out volumes of smoke.

Tutumya, ku (-tutwimye), to send out volumes of smoke.

TUTUTA, KU, to card cotton down; to hoe the burnt bush.

TUUNGULA, KU, to expand; to inflate.

Tuunguka, ku, passive.

TUYANA, KU, to engage in rivalry, or in striving for the mastery. *Che Malemya akutuyana lelo; wagombile uti likumi ni msanu, che Kawinga nambo wapikaniche likumi pe.* Malemya tries to be the big man to-day; he fired fifteen guns while Kawinga was heard to fire only ten.

TYAKA, KU, to light the grass in several places.

TYALA, KU (-TYASILE), to skip about; to avoid a missile; to shrink from a *magambo*.

TYALAMBUKA, KU, to slip.

Tyalambusya, ku, causative.

TYANGATYANGA, KU, to flit about from place to place; to make false promises.

TYATYA..., expressive of marking.

TYATYA, expressive of flatness.

Msakasa wanatipe tyatya, a flat roof.

TYOKA, KU (-TYOSILE), to start; to go away. *Atyosile kundawi*, He started in the morning. *Atyosile pa musu*, He has gone away from the village.

Tyosya, ku (-tyosisye), to remove.

Tyochesya, ku (-tyochesye), to take away from; to start away from.

TWA, KU (-TWELE), to pound in a mortar.

Tweka, ku; Tweleka, ku, to be pounded.

TWAMULA, KU, to bellow.

TWANGA, KU, to beat with the fist; to be talkative.

Litwanjila, ku, to talk a great deal about one's self.

TWANGULA, KU, to snort.

TWATWAJILA, KU, to have much to say.

TWESELA, KU, to make false statements.

TWICHILA, KU. *See* TWIKA, KU.

TWIKI, KU, to put a load on the head. *Andwichile*,
Put the load on my head.

TWINYA, KU, to wear away, as the end of a staff; to
meet with a repulse.

Litwinya, ku, to fall and bruise one's nose.

U.

U is pronounced as *oo* in "fool." Before a vowel *u*
has a consonantal sound, and may be written *w*.
Before *o* or *u* the *w* is sometimes dropped.

U-, the class characteristic of the singular number
of substantives belonging to the second or *m*
(inanimate) class.

U-, the class prefix of certain nouns belonging to the
second class which have no plural, or form their
plural by means of the plural prefixes of other
classes.

UBELUBELU, staggering gait; covetousness.

UCHANDA, youth, boyhood.

UCHECHE, the white ant.

UCHI, honey.

UCHILI, strength.

UCHIMA, palm wine.

UCHIMWA, ill-nature; ill-temper.

UCHIMWENE, chieftainship; the state and habits of a
chief; the chiefdom.

UCHINENE, nicely; well.

UCHISU, the ambition or rivalry that leads one to get
rid of one's fellows.

UCHULUSI, abundance.

UDANDAUSI, grumbling; discontent.

UDIESI, greediness.

UGAGALA, handlessness.

UGALA, KU (-UGELE), to shut. *See* UGULA.

Ugalila, ku, to shut out; to shut in.

UGALI, porridge made of flour stirred (*wuga*) into a thick paste, and eaten with some kind of meat or relish (*mboga*).

UGANJA, friendship.

Ku syowekana uganja, to live on terms of friendship.

UGOGODI, making false charges about others; turning "king's evidence."

UGOMA, conviction in a *magambo*.

UGONO (pl. MAGONO), a sleeping mat made of split reeds sewn together.

Awile ugono, he died a natural death.

UGULA, KU (-UGWILE), to open.

Ku ugula pa mlango, to open the door. The Yao idiom has "To open or shut at" (*ku, pa, mu*).

Ugulila, ku, to let out; to let in.

UGULILO, the posts at side of door by which the door is kept fastened on the inside.

UGWALATA, the stocks, generally a hole in a verandah post through which a limb of the culprit is passed and fastened.

UGWEMBWELE, unfitness for work, as from sickness or laziness.

UJA, KU (USILE), to return.

Ujila, ku, to turn back on the way. *Waujile pa Mlunguzi*, He turned back at the Mlunguzi.

Uya, ku, to restore; to put back; to leave a door half ajar.

Uchisya, ku, to restore; to put back; to leave a door half ajar.

UJANGANYA, KU, to go to a place and return the same day.

UJE, the sharp edge of a cutting instrument.

UJILA, payment made for any work done; payment

made to the head of the caravan for permission to accompany it; interest paid on a loan.

UJUSI, begging persistently.

UKA, KU (-UCHILE), to have one's skin covered with dirt.

UKADILI, making false reports about others; turning "king's evidence."

UKAKA, niggardliness.

UKALI, fierceness; sternness; bravery.

Ku gomba ukali, to be fierce.

UKAMA, a kind of honey.

UKAMBIKU, backbiting.

UKAMBITIKU, back biting.

UKANA, beer. (Swahili *pombe*).

UKANGA, long hairs on the tails of animals.

UKANI, disobedience; obstinacy.

UKAPA, stoutness.

UKAPOLO, slavery.

UKASERENGO, slander.

UKAU, an astringent taste in the mouth after eating unripe fruit.

UKAWAMBA, a ground of strife; a cause of a *magambo*.

UKOLECHE, giving offence to another so as to commence a quarrel.

UKOMU, teasing.

UKONGWE, womanhood.

UKOTI, green maize or sorghum, ground on the stones and cooked by being tied up in leaves and boiled.

UKOTO, beauty.

UKULA, KU, to redig; to rake up a quarrel of long ago; to uncover what has been buried.

UKULU, greatness; size. *Mtela au ukulu*, This tree is too big. *Ukulu wakwe wati uli?* How big is it?

UKUNGWI, skill; taste.

UKUNJE, (pl. MAKUNJE), a bow.

UKUTA, KU, to blow the bellows at the forge or furnace.

UKWESU, the tamarind tree.

UKWETI, a dense bush or forest.

UKWI, *kugwa ukwi*, to fall at random.

UKWIRA, niggardliness.

UKWIRI, bark cloth that won't stretch.

ULA, rain. *Ula tijinye lelo*, It will rain to-day.

ULAGA, KU (-ULEJE), to kill.

Uljika ku, to be killed.

ULALA, KU (-ULELE), to be hurt.

Ulasya, ku, to hurt.

ULALA, sharpness; cleverness.

ULALO, a flat form or bridge made by laying cross trees on two long sleepers.

ULAMA, KU, to stoop down.

ULAMBA, deceit.

ULANDA, poverty; misery.

ULASI, a species of mushroom.

ULASI, killing.

ULAWILI, a flea.

ULENDO, a journey; a caravan. *Uleno wopile*, The caravan is ready to start. *Ali mu 'leno*, He is on a journey.

ULESI, laziness.

ULI? How?

Ana mkuti uli? What are you saying?

Apite uli? Where did he go to?

Waukasile uli mgao'o? How did he break that cup?

ULIESI, covetousness.

ULIKA, KU, to come above ground; to ooze through the soil.

ULIKA, KU, to burst (of maize roasted in a potsherd).

ULIKWI, a species of flying white ant.

ULILI, a shade.

ULILI, a sleeping mat made of split reeds sewn together.

Awile ulili, He died a natural death.

ULINDA, watching. *Ali mu ulinda*, He is in the watch house (at the garden).

ULIWA, water oozing out of the ground.

ULOMBELA, marriage.

ULUKUSA, faecal matter in the intestines of animals ; dung.

ULUKUTA, KU, to move restlessly.

ULULA, KU, to glean what has been left in the gardens.

ULULU, teeth "standing on edge."

ULULUKA, KU, to be blown away with the wind.

Ululusya ku, to pour grain from a height that the dust and chaff may fly away ; to winnow.

ULULUTA KU, to shout, as women do in token of rejoicing.

ULUME, manhood.

ULUMULA KU, to remove a number of things from one place to another one by one ; to pull or scrape a number of things towards one.

ULUNGA KU, to make into a round mass.

Ulungika ku, passive.

ULUSI, thread.

ULUTULA, KU, to stab in the abdomen ; to remove a number of articles one by one ; to repeat one's words of long ago.

Ututuka ku, to be stabbed ; to burst open (of the abdomen of a dead animal).

ULUUMBA KU, to roll about on the ground.

Uluusya ku, to lay anything in the dust.

ULUUTA, KU, to be uprooted or trampled down (as of the grass where an animal has lain) ; to speak indistinctly.

ULUWA (pl. MALUWA), a flower.

ULWELE, sickness; disease.

ULYALYA, fraud.

UMANI, quarrelsomeness.

UMANYILISI, understanding; wisdom.

UMBA, medicine placed at garden for increasing the supply of food.

UMBALA, secrecy; thievishness.

UMBALA, KU, to pass through the *unyago* or ceremony of initiation.

UMBATA, KU (-UMBETE), to close the fist; to close the fingers tightly over anything.

UMBUSYA, KU, to follow up the trail of game.

UMI, health; life.

Kumkosya umi, to heal.

Kukola umi, to be well.

UMIKA, KU (-UMICHE), to place firewood on the fire.

UMWE, UMWEJU, you.

Umwemwe, you yourself.

Umwe pe 'mwe, you alone.

UMYA, KU, to remove.

UNA, KU, to reap, by cutting off the ears of the grain, as they do in reaping rice.

UNANDI, littleness. *Mtela au unandi*, This tree is too little.

UNDANDA, cheating one out of one's property by false promises or by keeping out of the owner's way.

UNDIKA, KU, to ripen artificially by covering in a pot or by hanging up in the verandah.

Undukula ku, to remove what has been thus ripened.

Undukuka ku, passive.

UNDUKA KA, to run away temporarily as a protest against some wrong received.

UNDULA KU, to hoe on a large scale; to pound bran.

UNE, UNEJI, I; me.

Unene, I myself.

Unepene, I alone.

UNGA, KU, to gather earth into a heap in hoeing.

Unganya ku, to gather many things together.

Ungana ku, to be gathered together.

UNGOSWE, the intermediate party or parties in a bargain or marriage.

UNGWE, very old age.

UNG'ASI, a dance. The various kinds of dances are—

Mbangula, Chilewe, Chiputi, Misiyu, Mseche, Chipinde, Mlawanda, Likwata, Mdalanga, Mbasula, Masambala, Ulombe, Chindimba, Mangaka Mchoma, Liyaya.

UNJIKA, KU, to gather together into a heap.

Unjikanya ku, to gather many things together into a heap.

Unjikana ku, passive.

UNONONO, hardness.

UNYA KU, to stir together, as flour and water.

UNYAGO, the ceremony of initiation which all Yao boys and girls undergo.

Unyago wa ndagala, boy's ceremony.

Unyago wa chiputu, girl's ceremony.

Unyago wa chimbandi, Unyago wetiyo (wa litiyo), the ceremony passed through by a woman on being pregnant with her first child.

UNYOLO (pl. NYOLO), a chain.

UNYUNYU, whiteness; cleanliness.

UPA, KU, to give something to the performers at a dance; to pay the friend who attends the children at the *unyago*; to reward.

UPAGWE, nature.

Upagwe umo, all of one piece; all of one kind.

UPALA, sound of rushing water.

UPALU, skill in hunting.

UPANDE, cow itch.

UPANDU, a dangerous occurrence.

-*na upandu*, dangerous.

UPANGANYE, method of doing a thing.

UPAPA, niggardliness.

UPASANI, trade.

UPÁTE, a kind of gong.

UPELE, the itch.

UPILE, good luck.

UPILILIYU, foolhardiness; heedlessness of consequence.

UPWAWALE, anything with flat surfaces or flat sides on it.

UPYA, the bush where the grass has been burnt.

USAKALIYU, fatigue.

USAKWA, filth; dirt; defilement.

USALALENE, backbiting.

USALILI, a kind of red cloth.

USAMA, *kugona usama*, to sleep badly.

USANGWALI, a bedstead or platform made of four forked sticks driven into the ground and thin poles laid from the one to the other, supporting a number of thin rods or bamboos laid on them crosswise.

USAU, a shelf where meat or fish are dried by a fire underneath.

USAU, likeness; appearance.

USAUCHI, raggedness; poverty in dress.

USAWI, witchcraft.

USESE, *ku gona usese*, to sleep lying on the side.

USEWA, foolishness.

USILU, stupidity.

USIMBWA, small sized beads.

USININI, the gums.

USIYA, stupidity.

USOMBA, *ku gona usomba*, to sleep on the side.

USONGOLO, youth.

USULI, the flower of pumpkin.

USUMA, *Ugali wosuma* (-wa usuma), *Ugali* without relish.

USUNGO, the semen.

USUNGULA, *ku gona usungula*, to sleep with one eye open.

USYA KU (-USISYE), to ask.

Uchisya ku, to plead.

USYA, KU, to tie the mouth of a bag.

Usyika ku, passive.

USYA, KU. *See* UJA, KU.

USYANUKULA KU, to go to a place and return the same day.

UTA, KU (-UTILE), to pull.

Utika ku, to be stretched.

UTALA, KU (-UTELE), to be overgrown with grass.

UTALE, iron ore.

UTAMA, KU (-UTEME), to crouch down.

Utamila ku, to sit upon eggs.

Utamilichika ku, passive.

UTAMBWI, the webfoot of a duck.

UTANDI, flour.

UTAPA, using many words.

UTASYA, demanding a higher price for malonda.

UTAWA, plan of building.

UTENDE, way; manner; circumstances.

Au utende 'u, in this way.

Auno utende 'uno, in this way; by this time; in these circumstances.

UTETE, calico carried thrown over the shoulder.

UTILA, flight.

UTOMBO, coitus.

UTOMONI, to ooze out (of the sap of a tree).

UTOPE, mud; clay.

UTUCHI, scrapings of wood.

UTUKA, KU (-UTWICHE), to run.

Ku utuka hwiilo, to run a race.

Utuchisya ku, to run fast.

Utuchila ku, to run to; to run for.

UTUKUTU, maize roasted and pounded.

UTULA, KU, to cut close to the roots; to cut the hair.

UTULI, a white lip-ring.

UTULWA, a sweet kind of beer.

UTUMWA, service.

UTUTU, the brain.

UULA, KU (-UUSILE), to groan; to moan.

UULI, white hair.

UTA, KU (-UUTILE), to rub and soften a skin.

Utika, ku, passive.

UWA, KU (-WILE), to die; to become cold as a pot on the fire.

Uwila, ku, to die for; to tie lightly at first, intending to tie firmly afterwards.

UWE, UWEJI, we; us.

Uwewe, we ourselves.

Uwe pe 'we, we ourselves.

UWELESI, child bearing.

Jua uwelesi, one who has born children.

UWIGO, a fence made of trees and branches, made to stop the flight of game and drive them in one direction.

UWILISI, prosperous condition; fame.

UWILO, a burial.

UWILO, joking.

Kumtenda uwilo, to make jokes at another.

UWULU, haze.

UWUNGA, the warp.

UYA, KU (-WIYE), to half-cook any article, that it may be laid aside.

Uyika, ku, passive.

W.

WA, KU, to be; to become. *See Grammar.*

WAGULA, KU, to be ominous of evil.

Wagulilwa, ku, to meet an evil omen.

WAJILA, KU to be fitting; to be suitable for; to become.

Wajilwa, ku, to be worthy of; to be fit for.

WAKA, a scent of game.

WAKANYA, KU, to make a rustling noise amongst the grass:

WALA, KU (-WASILE), to shine.

WALA, KU (-WETE), to put on clothes; to wear.

Wecha ku (-wechiche), to clothe.

WALAGANA KU, to be placed at intervals.

Walaganya, ku, to place at intervals.

WALAMA, KU, to be scarce.

WALAWALILA, KU, to tie bamboos on a house; to be sparse.

WALAWANDULA, KU, to go out of a straight line, as in hoeing.

Walawanduka ku, to appear; to be visible.

WALAWASYA, KU, to put a small quantity of grass on the roof of a house; to beat a drum heavily.

WALI, boys and girls who are at the *unyago* ceremony; girls who have been through the *unyago* ceremony.

WALIKA, KU, to throw out sparks of firewood; to split up (of ripe fruit); to pierce right through.

WALULA, KU, to split up.

Waluka ku, passive.

WALANGA, KU (-WALASILE), to count; to read.

Liwalanga, ku, to speak for one's self; to plead one's cause; to justify one's self.

Walanjika, ku, to be able to be counted.

WAMBA, *Kwenda wambape*, to go aimlessly; to go through bad places.

Kwapa wandu wamba, to give away to people promiscuously.

Ku nunga wamba, to taste badly.

WAMBA, KU, to roast one side of a maize cob; to stretch out; to extend.

Kuwambilila ngoma, to stretch the skin over the mouth of a drum.

Wambukula, ku, to remove what has been stretched out.

WANA, KU, to squeeze between two pieces of wood, or bind between two pieces of wood.

Wanika, ku, passive.

WANAKA JUMO, of one family.

WANDA, KU, to clear a path by beating down the grass on either side.

WANDU, pl. of **MUNDU**, people. *Wandu ambele achi*, Somebody gave me this.

WANDIKA, KU, to be near.

Wandichila, ku, to be near to.

Wandikana, ku, to be near each other.

Wandikanya, ku, to bring near each other.

WANDULA, KU, to hammer an edge on any instrument.

WANGA, KU, to file a notch in the teeth; to chip the edge of a gun-flint, so as to sharpen it; to commence to hoe a new garden; to trade.

Liwanga, ku, to join one's self to a crowd.

WANGANYA, KU, to mix.

Wanganichisya, ku, to be in doubts about.

WANGULA, KU, to split open; to open out a path.

WANI (pl. of **NDUNI**), Who?

Lina lyenu wani? What is your name?

WANICHISYA, KU, to be in doubts about.

WANUKULA, KU, to lower; to bring to the ground.

Kujiwankula uti, to lower a gun after presenting.

WANULA, KU, to make a circuit; to let anything fall out of the hand from a height.

Wanuka, ku, to fall down.

WASA, KU, to take out from a store.

Wasika, ku, passive.

WASYA, KU (-WASISYE), to think over.

WATAMA, KU (-WATEME), to be level and flat.

Watamichisya, ku, to lie down flat on the ground.

WATO (pl. MAWATO), a canoe.

WAULA, KU (-WAWILE), to burn the bush, so as to be able to hoe it; to singe.

WAWA, KU, to be bitter; to be acid; to be strong (of beer); to pain (of a wound).

WAWANYA, KU, to steal openly.

WAWATA, KU, to be improperly ripened.

WECHA, KU (-WECHICHE), to clothe. *See* WALA KU.

Wecheka, ku, to be clothed.

WELECHETA, KU, WECHETA KU (-WELECHETE), to speak.

Welechetela, ku, to speak for; to bring an accusation against.

WELUKA, KU, to finish work.

Welusya, ku, to set free from work.

WELEKA, KU (-WELECHE), to carry; to bear children.

Welechela, ku, to bear children to.

Welekula, ku, to come to maturity (of maize).

WELEKULANYA, KU, to divide an animal into two; to put a matter right between two parties.

WELENJESYA, KU, to postpone.

Welenjeka, ku, to be postponed.

WELUWELU, expressive of softness.

WENDA, KU, to stalk (game); to go about searching for beer.

WENGA, KU, to produce an eruption of eczema on the skin, as certain kinds of flesh are said to do.

Wengwa, ku, to be covered with eczema.

WENGANA, KU, to be at variance with one another.

WESANI, a measure.

WESE, father. *Wese wangu*, my father. *Wesegwe*, his father.

WESEKA, KU, to change one's intention, so as not to do what one resolved on.

WESI, the other side of the fire from the raised sleeping place.

Wesi wokulungwa, the side where the sleeping mat lies.

Wesi wonandi, the opposite side from the sleeping side.

WETEKUSYA, KU, to make faces at a person in anger.

WEWELA, KU, to be very thin.

WEWETA, KU, to rave, as a dreamer does in making the revelations.

WIGA, KU (-WISILE), to tie an *uwigo* fence ; to rain at a distance.

WIGULA, KU (-WIGWILE), to start (of a caravan).

WIJIKANYA, KU, to be interlaced ; to be crowded ; to crowd round.

WIKA, KU (-WISILE), to put ; to place.

Wichika, ku, to be placed.

Wichila, ku, to place for (another).

WILA, KU (-WILILE), to take revenge on.

WILANGA, KU (-WILASILE), to call.

Wilanjika, ku (-*wilanjiche*), to be called.

WILICHILA, KU, to surpass.

WIRIGA, KU (-WIRIJE), to wrap up.

Wilihilila, ku, to wrap up in.

Wirigana, ku, to come together, of a crowd ; to be all gathered up into a ball.

Liwilihilila, ku, to enshroud one's self in.

WIRIGANA, KU, to roll up into a ball.

WILIKULA, KU, to boil up, as water at the foot of a waterfall ; to roll up in masses (of clouds) ; to come in volumes.

- WILINGA, KU, to make into a ball.
- WILISYA, KU (-WILISYE), to repeat.
Wilichika, ku, to be repeated.
Wilingana, ku, to repeat in close succession.
- WIMBA, KU, to thatch.
- WIMULA, KU, to unthatch.
- WINDA, KU, to defend a garden by means of medicine ;
 to make a place which one has chosen for one's
 garden ; to burn the bush so as to drive the
 game in a certain direction ; to follow up the
 trail of an animal and then surround the place
 where it lies with a net ; to cease shaving (as a
 woman does when her husband is on a journey) ;
 to chew a large mouthful at a time.
- WINDIKA, KU, to fix upon one for one's wife ; to refrain
 from shaving, or putting oil on one's self, while
 one's husband is on a journey.
Windikula, ku, to return to the wife whom one has
 left.
- WINGA, KU (-WINJILE), to drive away ; to chase and
 catch a fowl.
Winjika ku, to be driven away.
- WINUKA, KU, to go over the top.
Winusya, ku, to put over the top.
- WIRIMA, KU, to flow fast (of water) ; to be bitter ; to
 give a loud report (of a gun).
- WIRIMALA, KU, to be of rounded form.
- WISALA, KU (-WISELE), to be old and worn out.
- WISI, fresh ; green ; new. *Nguo jajiwisi*, new cloth.
Manyasi gamawisi, green grass. *Isogosi yewisi*,
 unripe fruit.
- WISIKALA, KU, (-WISIKELE), to be green and fresh ; to
 be new.
- WISIKASYA, KU (-WISIKESYE), to screw the face as a
 child does in beginning to cry ; to show signs of
 rain ; to assume a friendly attitude towards one.

WISUKA, KU (-WISUCHILE), to be highly fevered.

WISYA, KU (WISISYE), to half cook anything and lay it aside.

WISYAWISYA, KU, to screw the face (as a child does in beginning to cry); to show signs of rain.

WITA, KU, to throb.

WIWILA, KU, to blow with the mouth.

WIU, jealousy; more especially jealousy between women.

WOGA, fear.

WOJOLA, KU, to force one's way through the tangled bush.

WONA, KU (WENI), to see.

Woneka, ku, to be seen; to appear.

Wonechela, ku, to be visible. *Litumbi sambano liwonechele*, The hill now is visible.

Wonegana, ku, to be on good terms with one another.

WONDOKOSO, stupidity, such as is produced by bhang smoking.

WONGA, gunpowder.

WONJELA, KU, to tie firmly what has become loosened; to be mild and placid in temper; to tarry a long time in a place.

WOTOKA, KU, to continue using strong language.

WOWOCHELA, KU, to slip down; to sink down.

WUGA, KU (-WUJILE), to cook *ugali*. The word has reference to the method of stirring the thick porridge paste, which is done by drawing the stirring rod towards one, not stirring it round and round (*Kologanya*).

WUNDA, KU, to begin to rot; to teach the customs of the people; to be thrown into the water by the overturning of a canoe.

Wundisya, ku, to overturn and spill (of a canoe); to leave to rot; to teach.

WUWULI, dulness of senses.

Y.

Y, is pronounced as the *y* in "yet." It is a consonantal *i*.

YA, of, the preposition belonging to the plural of substantives belonging to the fourth class.

YAKULYA, food.

YALO, the private parts of man or woman.

YALUMO. See **CHALUMO**.

YATANGULA, KU, to collapse : to loosen the spring of a trap that it may not assume a bent form and so become useless.

YE-, for *ya i-*.

YEYEKA, KU, to bind loosely.

YONDA, KU, to suck with the lips ; to be very lean.

YUWILISI, lying in wait for. *Nale manyasi wande-wande, yuwilisi perepa*. Look at the grass all trodden down ; people were lying in wait there.

YUYA, KU (-YUYIYE), to swing the skipping rope round and round one's head.

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